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*The School of Tyrannus: or Reaching the Masses by  
Preaching and Colportage.\**

BY REV. HAMPDEN C. DUBOSE, D.D.

Acts xix, 9, 10.—“*Disputing daily in the school of one Tyrannus. And this continued by the space of two years: so that all they which dwell in Asia heard the Word of the Lord Jesus, both Jews and Greeks.*”

THE scene presented to us in the text was at Ephesus, the principal city of Asia Minor and the seat of one of the seven churches of Asia. If we take the section between the Yangtze and the Hangchow Bay and consider Shanghai as Ephesus, and Soochow, Kashing and Sunkiang as Smyrna, Sardis and Laodicea, we shall have a bird's eye view of the field of apostolic labors on the continent where now we make our residence. At Ephesus Paul held a protracted meeting for two years and three months, or, as he says to the Presbyters assembled at Miletus, “Remember that by the space of three years I ceased not to warn every one night and day with tears.” In this rich, powerful and voluptuous city, was to be seen the great temple, 420 feet in length and 220 in breadth, covering just half a block, and requiring a century for its construction: its majestic roof upheld by seventy marble pillars, carved by Grecian sculptors and presented by the kings of the neighboring countries: it stood, the grandest monument of heathenism upon the earth, one of the seven wonders of the world, where was enshrined the great goddess Diana, “whom all Asia and the world worshippeth.”

Paul visited Ephesus during his second missionary journey, but did not tarry. On his next visit he found a dozen Christians,

\*The Annual Sermon before the Chinese Tract Society, delivered in Union Church, Shanghai, January 24, 1897.

whom he asked, "Have ye received the Holy Ghost since ye believed?" They answered, "We have not so much as heard whether there be any Holy Ghost." For three months he, the apostle to the Gentiles, laboured for the salvation of his own people and preached regularly in the synagogue, trying to persuade the chosen people that the Nazarene was indeed in truth the long-looked-for Messiah. "But when divers were hardened and believed not, but spoke evil of that way before the multitude, he departed from them and separated the disciples."

Before this time, when the church at Jerusalem was worshipping in Solomon's porch, it is said that "by the hands of the apostles many signs and wonders were wrought among the people, insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them." So now while he reasoned daily in the school of Tyrannus, "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them and the evil spirits went out of them." Upon the apostolic banner were inscribed the words, "Through mighty signs and wonders, by the power of the Spirit of God."

The disciples at Ephesus were not simply a Christian brotherhood; they were an organized church or group of churches with their elders who ruled well, and when this body of Presbyters afterwards assembled at Miletus to hear the parting words of him who had led them, once dead in trespasses and sins, into the grace of Christ, the scene was most touching; to behold the grey haired patriarchs kiss the weather-beaten forehead of the great apostle, and see the tears roll down their cheeks for the sorrow of their hearts that "they should see his face no more."

When we read the glowing words of the letter to the Ephesians—the most precious and loving, perhaps, of his smaller epistles—we feel assured the Augustinian doctrines there so clearly announced were the echo of the great sermons he preached in that mighty city.

We do not know why it was called "the school of one Tyrannus" or who Tyrannus was. We have no information whether it was a

Hebrew, or Greek, or Latin school. It is likely he was one of the noted teachers of philosophy at Ephesus, and his large hall may have been rented by the Christians and given to Paul for a preaching place. But what a change? Instead of lectures on Aristotle and Plato, or mornings with the Greek poets, the words of prayer and the voice of song were heard. The eloquent preacher told of a living

Saviour, and, in the power of his resurrection, offered eternal life to the citizens of this idolatrous city.

The sacred historian tells us he reasoned daily, not merely upon the Sabbath, or three times a week, but daily, like a doctor attending his clinic, or the merchant sitting at his desk.

Daily.

He had his office hours. He was punctual in his appointments and regular in his services. The people knew where to find him, and at 11 o'clock and 3 o'clock if a stranger asked, "Can you, sir, tell me the way to the school of Tyrannus?" the answer was simply, "Follow the crowd."

His work was spiritual and nothing else. Paul might have opened a school of modern languages, for he spoke with more tongues than all the disciples—the greatest linguist that ever lived—but he preferred to follow the instructions of the Master, "Teaching them to observe all things whatsoever I have commanded." In the synagogue he was disputing and persuading the things pertaining to the kingdom of God." Now it is said, "All they which dwelt in Asia, heard the Word of the Lord Jesus." *Sweet employ to let men hear the Word of the Lord Jesus.* As the prophet proclaimed the Word of the Lord, the apostle heralded, "Hear ye the Word of the Lord Jesus!" His method of work was, with the Bible in hand, to hold forth the word of life. He reasoned with the gnostic and the agnostic; the atheist and the pantheist; the sceptic and the idolater! After prayer he conversed freely with those who sought the way of life. In this long residence he gave us the model of missionary work among the Gentiles.

Paul reached the masses by this daily preaching in his Gospel hall. Ephesus was the great metropolis, and both merchants and traders from the surrounding cities and provinces visited her marts. It was the Mecca of the West, and pilgrims by tens of thousands came to bow their heads at the sacred shrine of Diana, but learned in that school, which soon overshadowed the temple, of the mercy seat where they might kneel in reverent faith. Paul was at once the great Healer and the Great Preacher.

His ministry was attended with power. "So mightily grew the Word of God and prevailed." Just as in Thessalonica it was said, "These that have turned the world upside down have come hither also." Or as in the temple at Jerusalem when one who had heard him at Ephesus cried, "Men of Israel, help: This is the man that teacheth all men everywhere."

But in this city, filled with crowds of astrologers, geomancers, diviners, soothsayers, phrenologists, fortune tellers, exorcists, witches and all that class who plied their lucrative avocations in the temples, markets and public places, on a certain day a strange sight was

beheld. What means this excited throng rushing through the streets? Who are these men with arms full of books passing by so quickly? Lo! those who have used "curious arts" are gathering their sacred scrolls in the public square, and amidst the shouts of the thronging thousands the bonfire illumines the heavens! Burning 50,000 pieces of silver! O! for that day in China.

Among the gifts so abundantly bestowed upon the apostle was the eloquent tongue. We have only synopsis of his great discourses left us, but they have served as models for pulpit orators since the Christian era. The grace with which he introduces himself to the audience, the adaptability of his speech, the hanging his theme on some felicitous circumstance, the pointed use of appropriate quotations, his masterly tact in presenting his arguments, the logic of his reasoning, the cogency of his appeals, the soul-earnestness of his manner, and, more than all, the transcendent claims of the truths he announced, fitted him for proclaiming salvation to the nations.

The text sets, before Paul the Preacher reached the masses of Asia. Missionary work may be grouped under two heads—the evangelistic and the personal—as our Lord both preached to the multitudes in public and taught His disciples in private. Or just as with the apostles: "And daily in the temple (the public) and in every house (the private) they ceased not to teach and preach Jesus Christ." If this evening we speak of the pulpit, we do not disparage the pastorate, if our theme is general evangelistic work, it is not to be inferred that we do not consider special individual work of prime importance, but it is not within the scope of our text.

When the Blessed Master offered Himself a sacrifice for sinful man and His voice was heard amidst the hosts of angels, "Lo, I come," He says by the mouth of His servant David, "I have preached righteousness in the great congregation."

The first assemblies of the saints were held under Moses "in the church in the wilderness." During a pastorate of forty years he continually gathered the people before the tabernacle of the congregation, and with a face that shone with the glory of God set before them the words of Jehovah. Especially, when just previous to His burial, He, once slow of speech, but now the old man eloquent delivered His farewell discourse, pronouncing blessings upon the faithful and denouncing curses upon the rebellious, do we behold the power of the pulpit conspicuously displayed.

During the time of the Judges the children of Israel assembled by tribes to hear sermons from men appointed by God. It is said of Samuel that he went from year to year in circuit to Bethel and Gilgal and Mizpeh. When "all Israel" were gathered at Mizpeh the people confessed their sins, and when in the



exercise of his preserving providence, Jehovah "thundered with a great thunder upon the Philistines and discomfited them," the prophet set up a stone and called it Ebenezer. Afterwards at Gilgal the tens of thousands from the twelve tribes formally certified that his had been an honest government, the discourse was so pungent that the people cried, "Pray for thy servants unto the Lord thy God."

The Sweet Psalmist of Israel, the protégé of Samuel, who was taken from the sheep-cote to be ruler over God's people, sang, "Thy way, O! God, is in the sanctuary."

David.

thy goings O God; even the goings of my God, my king, in the sanctuary." The habitations of God's people are dear to him, but it is said, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." And where is it that men are converted? Listen to the sweet strains of David's harp; "And of Zion it shall be said, This and that man was born in her. . . . The Lord shall count when He writeth up His people, that this man was born there." "How amiable are thy tabernacles, O Lord of hosts!" At the great feasts the Jews assembled at Jerusalem by hundreds of thousands.

When we come to the prophetic era, Isaiah itinerated, walking barefoot three years through the land of Judah; and Jeremiah went to Egypt and addressed a great company of men and women. Elijah assembled the ten tribes on Carmel, and Ezra preached to the captives returning from Babylon. The people noted a prophet as a "holy man of God," and at his call met to hear the words of Jehovah that fell from his lips.

The Messenger who was to prepare Messiah's way lifted up his clarion voice in the wilderness, and it was a signal to the whole land to awake from its sleep, and John "spake to the multitudes that came forth to be baptized of him."

Of the Prince of Peace the patriarch Jacob 1700 years before spake, "And to Him shall the gathering of the people be." And

what says the historian? "And there followed Him great multitudes from Galilee and from Decapolis and from Jerusalem, and from Judea and from beyond Jordan."

Jesus speaking to the multitudes.

Could the houses hold the congregations when Jesus preached? Behold the four who "brought in a bed a man which was taken in a palsy?" They plead for room to let the sick be taken to the presence of the Master, but so dense was the crowd within and without, that they recognized the impossibility and resorted to tearing up the roof of the house! Why was the great sermon of Jesus delivered on the Mount? "And seeing the multitudes He went up into a mountain." When He gave the discourse containing

the seven parables why did He stand upon the head of a boat? It was because "great multitudes were gathered together." Behold the woman touching the hem of His garment! "Who touched me?" The disciples said, "Thou seest the multitude thronging thee." When the sight of blind Bartimeus was restored was Christ alone? The evangelist says, "He went out of Jericho with His disciples and a great number of people." "What means this eager, anxious throng?" "Jesus of Nazareth passeth by." Why was it necessary for Zaccheus, who was little of stature, to climb up into the sycamore tree? It was because of the "press." If on one day there were four thousand, and on another five thousand, not including women and children, what was the size of those congregations? Behold the Christ riding into Jerusalem and the multitudes going before and that followed, crying Hosanna! Why did He say, "Pray ye the Lord of the harvest." The answer is, "And when He saw the multitudes He was moved with compassion." And what of the cross? "And I, if I be lifted up from the earth, will draw all men unto me." After His resurrection in one congregation there were five hundred brethren. If the missionary follows Jesus he must have the multitude to follow him.

The control of the masses by the man of Galilee has seldom been eclipsed in the world. Never did orator in Athens or Rome, London or Washington equal Him in holding spell-bound,

Eloquence of  
the Master.

from early morn till eve, the thousands who waited on His ministry. His voice, so clear, so majestic and so sweet, could be heard throughout the vast concourse, high above the wind in the trees on the mountain-side, or the dashing of the breakers on the seashore; and the wilderness and the solitary place rejoiced because of the words of wisdom, power, truth, pure love. The eloquence of Jesus is a theme worthy of classic hall and sacred tabernacle, and demands the special attention of the heralds of the cross in distant lands. Judea had been asleep for centuries amidst the splendors of the temple ritual, the doctors expounding the bare letter of the law—Oh! so cold and cheerless!—much as the Confucianists lecture in the temples on morality, when suddenly a great teacher arose and awoke the slumbering people of God as he unfolded the spiritual life of the kingdom of righteousness; and no journey was too long, or road too rough, that their ears might once hear the joyful notes of salvation from His lips.

And how do we find the state of the church in the time of the apostles? When Peter preached his first sermon three thousand of his audience were baptized; how many people were present? When the lame man was healed at the Beautiful Gate of the temple the thousands assembled for worship, or for

Apostolic Age.

barter in the sacred courts, ran together to the apostles, and Peter preached again. Afterwards when the disciples were multiplied by thousands they assembled daily for preaching in the vast auditorium of the Eastern wing of the Temple, known as Solomon's porch.

The evangelist Philip upon the occasion of the first general persecution planted the banner of the cross in Samaria. He held great meetings, and the people, with one accord, gave heed "unto the things which he spake, and there was great joy in that city."

Antioch, the mother church of the Gentile branch of the followers of the Nazarene, is represented as the abode of prophets and teachers and of congregations baptized with the Holy Ghost; they were no doubt as strong in numbers as in faith and zeal.

Behold Paul and Barnabas at Lystra! So mighty was the impression they made that the wild cry was raised, "Jupiter and Mercury!" "Jupiter and Mercury!" While they were preaching, lo! a mighty throng appeared with shouting and clangor, led by a priest, with garlands to crown their heads and the blood of an ox to be shed in sacrifice! What silence as Paul preached on Natural Theology.

Or behold him at Athens standing amidst temples of Parian marble on the high-day of his missionary career, when theology asserted its superiority to philosophy; when the false had to bury its face in shame at the glorious light that flashed from the True; when heathenism with vice deified stood confronted by Christianity; and gods of stone were silent when Jehovah spake by the mouth of the great apostle to the Gentiles. And there were converts at Athens! Among them, one of the judges of the supreme court, and a celebrated lady, Damaris, by name.

Again Paul preaches at Troy—from after supper till break of day—only stopping a few minutes to restore Eutychus' life. It is said "there were many lights in the upper chamber," and is presumable there were many people.

Coming to ecclesiastical history, who are the great lights of the church but the mighty preachers who have enchained their audiences? Look at Chrysostom in his large church **Reformers.** at Constantinople, and how the crowds on the Sabbath flocked to hear the sacred eloquence that poured from his golden mouth? Behold Luther! He preached: Germany was converted and a large part of Europe became Protestant! When the godly traveller reaches Geneva, is his desire first to sail upon the bosom of its beautiful lake or for his feet to stand upon the glaciers? Does he not first ask, "Let me see Calvin's pulpit"? And where was Wesley's power? The last century the Church of England had

lost the power of preaching: he raised his holy voice, and mighty assemblies were moved! Behold Whitfield at Moorfields!

The time fails me to speak of men like Spurgeon and Moody. Numbers of American towns erect large tabernacles to accommodate the audiences that assemble to hear the great evangelists.

**Evangelists.** The power of the pulpit, with its hundreds of thousands of Gospel preachers, was never so great as to-day. In America at least three-fourths of the conversions, or perhaps a larger proportion, are doing the revival services. In our sister empire of Japan, where now not infrequently fifteen or eighteen hundred sit for hours in a hired theatre, listening to five or six speakers, we can at these meetings expect the Holy Ghost to descend with power.

Is not this the promise of the ascending Christ? "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses." "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." "The same came for a witness to bear witness of the light." "For thou shalt be his witness unto all men of what thou hast seen and heard." "To make these a minister and witness. Testifying both of the Jews and to the Greeks." "To testify of the Gospel of the grace of God." As a minister from Shantung, looking at a large street-chapel congregation which had listened attentively for an hour, said: "Well, I do not know which is the most important; to make converts or to testify."

The China Inland Mission flies the ensign "General Evangelization" at her mast-head. They have "one general and comprehensive plan for the evangelization of the whole of China; the aim of the mission being not to secure in a short time the largest number of converts for the C. I. M. in a limited area, but to bring about in the shortest time the evangelization of the whole empire, regarding it as of secondary importance by whom the sheaves may be garnered."

This is the governing principle of the medical work now carried on in China with its half-million patients per annum, and with few exceptions these patients go away with the medicine in one hand and a Gospel, tract or calendar in the other.

Along these lines the great Bible and Tract Societies carry on their operations. Paul opened the School of Tyrannus on the eastern shore of Asia Minor, but the "greater works" than even the apostolic era witnessed are performed in the western half of Asia proper.

"Freely ye have received, freely give" is their motto. They live for others. Their work is purely unselfish. The Tract Societies

dispel ignorance, but erect no school; they bring many souls to Christ, but organize no church; they disburse their benevolence with a liberal hand, but build up no denomination; "they labour abundantly, and other men enter into their labours; they scatter the good seed of the kingdom in the wide field of the world, and other hands gather in the harvests."

**Working for others.**

The Bible and Tract Societies stand with outstretched hand to aid every Christian worker. One who has resided for years in this patriarchal country, where the family relation is regarded so honorably, learns to appreciate the high value to be put on the heroic labors of a missionary wife. And the bond is closer in a heathen land, where in one cause are joined both heart and hand—the self-denying toil, the burning zeal, the undying love, as with a merry heart in season and out of season she aids the servant of the Most High in bearing the burden of the word of the Lord. This is the relation of the Bible and Tract Societies to the Church Boards, and as we see its good works—so beautiful to the eye—we can say, "Behold the handmaid of the Lord!"

**Handmaid of the Lord.**

When we look at the magnitude of the task undertaken by these Societies we catch a glimpse of the wealth of missionary enterprise. The National Bible Society of Scotland has put into circulation over two and one-third, the American Bible Society five and one-half, and the British and Foreign six and one-half million Bibles or Portions of the Bible; nearly fifteen millions in all. The Chinese Tract Society has, during eighteen years, issued about three million books and tracts. The Hankow Tract Society in fifteen years, ten and one-half million.

**Magnitude of the Work.**

The Presbyterian Mission Press in Shanghai in its early years, from 1844-57, printed nearly a million books. It now prints forty million pages annually. It is a safe figure to put down China colportage at forty millions, or one Gospel or tract for every ten of the people.

There is no country where paper and printing are so cheap as in China, and the printed page is a power in the land. What if Paul had had the press? The best missionaries in the land regard these Societies as an indispensable ally of successful evangelistic work. The Tract Society devotes its strength and resources to the creation and wide dissemination of the purest and most interesting Christian literature. They try to see that the books and tracts are prepared with scholarship, accuracy, and an agreeable facility of style.

The work of colportage in China a few decades ago was like the waters in Ezekiel's vision that issued from under the threshold

of the house of the Lord and flowed eastward, and when the man that had the line measured a thousand cubits, the waters were to the ankles; and another thousand, to the knees; and another thousand, to the loins—and that is the depth at this time—but yet another thousand cubits, and it will be “waters to swim in, a river that could not be passed over.”

Colportage in the Middle Kingdom is on the rapid increase. I have watched with close interest the Bible sales from year to year.

**Increasing.** Ten years ago it was one-half million per annum; six years ago, seven hundred thousand; now, a million a year. The American Bible Society has published one and a half million Bibles or Portions of the Bible the last three years. The North-China Tract Society has recently doubled its sales. The Hankow Tract Society twelve years ago sold one-third of a million; last year one and one-third million books and tracts.

The Chinese Tract Society commenced eighteen years ago, an infant in the nurse's arms; now as light of foot as a wild roe this Asabel traverses Sinim's plains. Her circulation in 1894 was 280,000; in 1896 it was 634,000; that is, she doubled her business and 70,000 over. Her finance is in good condition, so when there is a wire from Chentu;—“Martin's Evidences, 10,000; triennial examination;”—in a month they are printed and shipped.

The book speaks of the Tree of Life. My native village is noted for the beauty of its princely live-oak—the Darlington oak—whose leaf does not wither; its top arched like the sky above, and its wide extending arms affording refreshing shade; it stands a giant amidst the forest evergreens of the Sunny South. The Chinese Tract Society is a tree of the Lord's planting, and as you sit under its luxuriant branches, try to see if you can count the leaves? No wonder you exclaim, “Thousands upon thousands.” Yes over six million leaves upon the tree the last year, and “the leaves of the tree are for the healing of the nations.”

To the thinking man there is no part of the British Museum so impressive as when he wanders down gallery after gallery and beholds the literary armies of the world, and at last walks into the Library with its circular shelves, tier upon tier, and beholds the spacious rotunda letting down the light from Heaven, he asks, “How many books in this Library?” “Three million.” Three million! well, let them be smaller volumes, do you know my hearers, that the Bible and Tract Societies annually distribute this Museum Library, and can China remain forever in the night?

The American Bible Society has one hundred colporteurs, the Scotch Society one hundred and fifty and the British and Foreign two hundred.



Many of them travel on their boats by night and sell books by day, as the Master says, "Behold! a sower went forth to sow."

**Trials of the Colporteur.** He takes his stand in an open place, in an unworked town. The people gather around; he must control them with his eye, as a man does a tiger in a tropical forest, and when he retires he walks backward, keeping his eye on the men. He has to stand the taunts and jeers and scoffs of many who pass by. Again, in an unknown place, before he knows it, he is among a crowd of lewd fellows of the baser sort. He lives on the food the natives cook. If beyond the canals he sleeps on a clay bed in a Chinese inn. For weeks and months he sees no European. "In journeyings often, in perils of waters, in perils of robbers. . . in perils by the heathen, in perils in the city, in perils in the wilderness. . . in weariness and painfulness, in watchings often, in hunger, and thirst, in fastings often, in cold and nakedness," they endure hardness as good soldiers of Jesus Christ.

But the joys in this kind of labor! The bright sunshine, the tonic of constant travel, the contented happy faces of the people, the merry witticisms passed among the crowd, the capital opportunity for mastering the vernacular, the surging masses in a new city and the rapidity with which they buy books, the interest with which many listen for the first time to the glad tidings, is both invigorating and inspiring. When the missionary finds that several hundred tracts can be sold in one day, it seems to be the most effective form of work he can do. Some months ago, summing up the Gospels and tracts I had sold, the number was found to be 200,000. I am often doubtful about my sermons, whether they are good or not, but these tracts were select ones, and surely some of them, as good seed, fell into good ground. This was done, here a little and there a little. Colportage is a converting agency.

**Converting Agency.** I will mention four instances that occurred in 1895. A minister near Ningpo says: "Twenty men and women have come to Christ by the influence of colporteurs." A missionary in southern Chinkiang says: "When asking the candidates where and from whom they first heard the Gospel about thirty replied that they had first heard it from the colporteur at some market town or village, or at their own door." Another writes: "Out of the seven churches near the Kaiping coal mines four have been opened through the labors of colporteurs." A venerable servant of Christ at Amoy writes: "Are you not delighted with the splendid work my men have done in the Hing-hwa district? Over 800 people brought into the church indirectly through them. That wonderful man—the preacher Hung Teh, by whose ministry this

awakening came about—learned the truth from the colporteurs.”

The influence of this class of workers, who preach as well as sell, is not to be judged by the number of Gospels disposed of. They are sent out as the seventy to announce the glad tidings that Jesus is coming.

The strangers present this evening noticed the courtesy shown them as they enter the portals of this sacred place; colporteurs are the ushers to the king's house on Zion's hill. Though some of the books are burned as paper written with the sacred character, yet well-thumbed copies of the Scriptures that have been kept for five, ten and fifteen years, are not infrequently found. The question has been asked, “I have read the New Testament, can you sell me the old?” What of these Bible readers? May there not be tens of thousands who confess Christ in their households, reject idolatrous rites and pray to the living and true God?

“The great wave of persecution that two years ago surged over the central part of China, has spread the knowledge of the truth and awakened in many minds a desire to search the Scriptures and see if this new doctrine be of men or of God.” From Kucheng's fountain the blood of the martyrs has been sprinkled over the Fukien province and by thousands converts were gathered in last year. We listen to the words of the Beloved Disciple, “Not by water only, but by water and blood.”

The Tract Societies come to a country filled with stereotyped mouldy classics, and dry moral essays—you read one and you have read them all—and furnish bright and attractive literature. Instead of the Imperial almanack, packed with idolatry and stamped by the government, they supply hundreds of thousands of calendars under the seal of Him who is the Lord of the Sabbath.

The Bible and Tract Societies at Hankow have entered a field inaccessible to other missionaries, the Hunan province, and scattered there hundreds of thousands of seeds of eternal truth. Just in the place where Chou Han has distributed far and wide his anti-foreign and infidel literature, the Spirit of the Lord has lifted up a standard against him. We bid these pioneers God-speed.

When I came to China five and twenty years ago there were seven thousand Christians; now seventy thousand. These the Chinese Tract Society supplies with bread. It hears the words, “Feed my sheep” and prints books and commentaries; it listens to the sweet voice, “Feed my lambs” and sends out its *Child's Paper* and pictorial series. It is in the first place the advance-guard with pick-axe digging out the foundations, and in the second, the mason with cement for the walls of living stones.

Would that the three thousand missionaries in the seventeen provinces, could be zealously effected always in the good work of colportage, and by this means come in touch with millions of their fellowmen, and also prove examples to the native church! Be light-bearers, not figuratively, but actually; always carrying Gospels or tracts wherever you go. Let the host of Israel know the strength and invincibility of its weapons, and arm itself to the conflict, taking in the right hand the sword of the spirit which is the Word of God, and as it is wielded with power it will flash the light of Heaven amidst the darkness of superstition and idolatry. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." In this well-watered plain how happy to hear the voice of the Master, "Blessed, thrice blessed, are ye that sow beside all waters." Unbelief desires to reap in the spring: faith looks to the autumn for the ripened harvest.

We are "to say among the heathen, The Lord reigneth." China has done her best to do without God. There are many signs of an intellectual ferment, and the literati are waking from the sleep of ages. But let us not mistake it—ours is still the religion of the despised Nazarene! Yet there is a spirit of inquiry, and men do read. As the shades of night are drawing round the closing hours of the nineteenth century, the sun of China's Bible and tract work is just rising in the eastern sky!

There was a man in the mission rank, who spoke the language as a native, had travelled through fourteen provinces and sold 300,000 Bibles or Gospels; far away in Szechuen, with **Mohlman**, no medical aid in reach, but with two friends to cheer his dying hours, he passed from the labours and toils of earth. His body, inured to hardship and fatigue, was laid in the ground, but what an "abundant entrance" was given him into the palace of the King. The crown placed on Alexander's brow in the Kremlin, was but a peasant's hat compared with Mohlman's diadem, and as one from Shensi and another from Kwangsi arrives at the gates of the Celestial city, an angel flies from the throne and adds another star to his already flashing crown.

When the man of God beholds the forces of evil in this Satan-ridden empire he sometimes trembles! There was an awful hour in the life of Jesus. The Greeks had come to see Him, and when they stood in His presence, typical of the ingathering of the Gentiles, He said, "The hour is come that the Son of Man should be glorified. Verily I say unto you except a corn of wheat fall into the ground and die (as with many a Christian book) it abideth alone; but if it die it bringeth forth much fruit. . . . Now is my soul troubled,

and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

"Father, glorify thy name." Then came there a voice that filled the spacious dome of the sky, so loud and majestic that some of the unbelieving said, "It thundered," and others whose eyes pierced within the veil, said, "An angel spake to Him."

"I have glorified it and will glorify it again."

Lord of nations, thou who didst glorify the Scriptures of the Old Testament by their fulfilment in the person of Christ, glorify now the New by leading the Chinese to see Jesus the Saviour of the world.

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### *A Clan Feud near Swatow.*

BY REV. WM. ASHMORE, D.D.

THE region all hereabout, some twenty-five years ago, was notorious for its bloody and protracted feuds. Sometimes the feud would be between village and village, irrespective of clans; sometimes it would be between two clans in the same village; and sometimes it would be between two branches of the same clan. Weapons would be taken up, and then heads must be broken, and blood must flow. There would not only be occasional pitched battles, but marauding parties would assail wayfarers and make it perilous, for months and even for years, to be out of safe running distance. Roadways would be blocked, fields would be devastated; houses would be plundered and be left with doors and roofs battened down. The spirit of revenge on both sides would grow in intensity and relentless malignity. In some cases this would lead to actions that were diabolic. The hearts of captured victims would be sliced up and served around, a piece to a man, with garlic as a condiment.

To such an extent did this prevail that the whole country became disorganized. Pillage on land, and piracy on the rivers, made travelling unsafe and dangerous. Every trading boat and every passenger boat had to go armed. The mandarins were weak and powerless. They were often set at defiance, and they and their soldiers would be driven in ignominious flight from villages they came to reduce to order. In consequence of the risk in this direction it became common among them to let a clan feud go on until the parties should all become exhausted. The sounds of gingals, and of such cannon as they possessed, would be heard reverberating, in some cases in the very Yáméus themselves, for weeks and even

months, at intervals, when a general engagement was on hand, but the discreet officials would stay indoors. When, at last, they had used each other up, and made themselves a weak and easy prey, then down would come the magistrate like a hawk on two exhausted and quarrelsome young chickens in a back yard and carry them off one in each talon. This was the science of government.

This wretched state of society was brought to an end by the noted General Pang, of whom we may have something to say hereafter. He effectually stamped out feuds by stamping to death many of the men engaged in them. Before he got through with it he burned some twenty towns and villages and cut off about four thousand heads. His drastic measures were effectual. Peace and order were restored. But Pang was not immortal. In course of time he died, and now within the last few years the old spirit of contention is getting up again and the old style feuds are being resumed. It is one of them that we are now to describe.

#### *The Village of Lau-kung.*

About forty-five miles west from Swatow, in the centre of a valley of high cultivation and wondrous fertility, is a village, or rather a group of villages known at a distance by the general name of Lau-kung. Distinct parts of the village lie around the base of a beautiful hill, from which, with a good glass on a clear day, the anchorage is said to be visible at Swatow. In this group of hamlets the clan Chan predominates. They are in two branches—one descended from an ancient stock of six families, and one from a stock of four families. They both have multiplied greatly and prospered in acquisition of the soil. One branch is said to number about two thousand persons, the other about eighteen hundred. They have not always got along well together; they have not been "at sixes and sevens," as our old saying has it, but at "*sixes*" and "*fours*," and by these designations we shall now speak of them as they do thus speak of themselves.

#### *Beginning of the Present Feud.*

Some two years ago, or thereabout, some children were gambling together. A dispute arose about a cash,—or perhaps it was *two* or *three* cash,—authorities differ on this vital point. The children exhausted their stock of vituperation, and it was doubtless the heaviest stock they had of any kind, and then supplemented it with blows. Friends on both sides took up the case, and soon their blood was up. A dangerous quarrel was begun. However they got it quieted down before things had gone too far. The only thing was that an ill-feeling was engendered, which rankled and made another quarrel easy should occasion arise. The occasion came. It was all about a

duck which had something happen to it not recognised by the constitutional law of the village. We have heard several accounts about that miserable duck, but a sifting of their respective merits would be deemed of no importance by a Western man. That it was *something* about a duck, may be taken as granted, and a quarrel began.

*Weapons and Fighting.*

The usual order followed ; objurgations, anathemas, abuse of each other's ancestors of remote generations, and immediate progenitors of recent ones, were exchanged with unstinted heartiness ; then came missiles, clods, stones, bamboo-poles, spears, tridents and gingals, as the war went on. Soon the roadways between each other's hamlets were no longer safe. Barricades were erected, here and there, at assailable points. Ambuscades were continually formed on both sides, and now and then a poor fellow bit the dust. They plundered each other's fields incessantly. Their fighting men would now and then be all called out, and money would be freely spent to hire mercenaries from other villages. The noise, the din and the rushing to and from, together with the shooting of guns on one of these fighting days, terrified everybody concerned and made the whole region one for a stranger to keep clear of. This desultory warfare, with its continuous armed readiness, and its occasional open collisions, was kept up for two long and exhausting years. Both sides were badly used up. They were all of them in miserable condition. Among them it was known that at least thirty-five had been killed, and then there were the wounded and the pounded, the broken heads and bruised limbs, of which no record was kept. They were all worn out with incessant wakefulness, watchfulness and warfare ; they had spent their money for powder and shot ; they had shed their blood, and they had expended their strength, and yet they were—both sides—relatively about where they were where they began.

*And now came the Mandarins.*

By this time the magistrate had got his boots on. He had been two years about it. His opportunity had come. He came, and a retinue of soldiers with him. The highest military officer in the department came from the Hu city and brought more soldiers. Besides all these there were secretaries and clerks and constables and runners, with all the appliances of judicial procedure ; bamboos of the larger, and bamboos of the lesser size for bastinadoing purposes, and manacles and fetters, all ready to seek whomsoever they could devour on both sides. Then, of course, petitions and complaints began to pour in from both sixes and fours. The magistrate was



ready to believe them all, and had abundant facilities to punish them all as many as he could get hold of. The entire force of officers, and lictors, and soldiers, now counted up to about three thousand, as it was said. Such a number of people will consume a good deal of rice, if they can get it; and as they were there for weeks, and even months, off and on they made way with a deal of Lan-kung produce. The officials themselves lived all they could on the people; they ate their rice; they chewed their sugar cane; they drank their tea; they nibbled their sweetmeats; they smoked their tobacco and occasionally their opium; they quartered themselves in their dwellings, and when they got out of fuel the soldiers pulled down bits of the roof already broken up in the long feud and cooked their rice and sweet potatoes with that. People cannot have mandarins visit their villages in state and not pay something.

*A Settlement reached.*

According to usage in such cases a count was made of the lives lost. One side had lost four more than the other side. These were estimated at the common silver valuation, and then set down on the credit page of one side and the debit page of the other, as so much to start with. Then the losses in crops and in broken roofs and various sundries were also put down. The two were then summed up and a balance struck. The magistrate reckoned that one side had suffered damage (heads and all) to the amount of two thousand dollars and cents none; and the other side to the amount of eighteen hundred dollars. Required to balance two hundred dollars, as we would make it out after our Western style:—

*The Fours to the Sixes.*

*Dr.*

*To balance due in settlement of clan feud—heads included—as per account rendered .....\$200.00*

*E. & O. E.*

The E. & O. E. is on our own account. There may be some small variations, but in the main the statement will be found correct. These estimates did not begin to cover the entire expenditure and losses of various kinds. They themselves say that the total must have amounted to, at least, thirty or forty thousand dollars on each side. And besides this the magistrate succeeded in gobbling up some twelve or fourteen hostages from one side and some eight or ten from the other. These were in reality to be held for ransom, though that is not the name given to it. The magistrate must make something out of it.

*Strained Relations still existing.*

The storm had blown out, but the sky was not clear. The Sixes were dissatisfied, some of them, and a few also of the Fours. They found it hard to cool off. They included the rowdy element of both sides, who had not much to risk or to lose, and who preferred a continuance of the disturbance. But the better class on both sides were weary of the strife and wanted peace and quietness insured to them, so that they could work their fields as of old. But they did not know how to effect it. The mandarins they were afraid of, and middle-men of their own seemed unable to command the respect of the two sides.

*They turn to the Missionaries as Peace-makers.*

Some few persons of the great clan had been at Protestant places of worship—the English Presbyterian and the American Baptist. They induced others to ask the missionaries to help them maintain the peace. Quite a number joined them in so doing; they declared themselves ready to follow advice that might be given to them, and resolutely to refrain from any further quarreling. Now missionaries are very shy of all such complications. If the least sympathy is shown to either side they are prone to take advantage of it. Yet here, in this case, were men of both sides uniting in the same request to help them maintain peace. To be a peace-maker is always right, though to attempt to become such may not always be practicable and judicious. But if both sides were willing to listen to missionary exhortation, and if any renewal of that wicked savagery could be prevented, it did seem that it would be a good thing to try it. The missionaries—English and American—acted in perfect harmony. They gave the same answers to all who came to see them. They exhorted them to peace; they told them they must be resolute and outspoken in favor of peace, and that they must also work for peace. Above all they must understand, most unmistakably, that under no circumstances would any of them be allowed to shelter themselves behind a church, or behind a missionary. In case of dispute again arising, which could not be settled by friendly talk, they must take their cases to their own Yamens, and not think of asking any consular or foreign help. These things being understood the missionaries were willing to do what they could to promote good feeling until the wounds could be healed up.

*Good Effects of Missionary Effort.*

This was most gratifying. The English Presbyterians sent a good, wise and safe teacher to reside among the Sixes and preach

among them the Gospel of peace and goodwill. The American Baptists sent a like kind of man to reside among the Fours and work for the same end. These two men were in perfect harmony, and co-operated as the missionaries had directed them to do. At time personal visits were made by missionaries themselves. Mr. Speicher, who lives at Kiet-yang near by, made several visits. Mr. Gibson and Mr. Steele, of the Presbyterian Mission, visited them. Mr. Ashmore and Mr. McKibben also made visits,—all with the same purpose in mind to encourage them to stand firm for peace and quiet and to teach the Gospel of the forgiveness of enemies. There was a welcome always extended and a great respect shown to their recommendation. Both sides would make little approaches towards friendliness at the suggestion of the missionaries, which their pride would have kept them from doing, if left to themselves, lest it should appear like subserviency to the other side. In this improved state of feeling, impelled by their own urgent need, and their better conviction, at a time when the rowdy element was more than usually assertive, the leaders on both sides came together and signed a compact that whatever questions might be considered as unsettled there should be *no violence*, and they should all be allowed to gather in their crops unmolested. This was in October of 1896.

At that time the writer of this paper went in to pay them a visit and see for himself how far things had progressed. He was received with the utmost cordiality. The proclamation of the village elders, according to the compact as above named, was posted up. *Why not make it permanent?* He labored among them to bring it about. He visited the Fours and induced a delegation of them to go over and call upon the Sixes along with himself. The latter, too, wanted permanency of peace. But they said they were not the only ones who had to be consulted. There were others, and *they* might not be found placable. Still they promised to do what they could, and to do it soon. The writer came away hopeful that they would succeed, but not without misgiving that the large discontented element would prevent a permanent reconciliation. And so some four months passed away, in which some progress was being made, step by step.

#### *An Untoward Event.*

This was the death of one of the Fours who was confined in prison. He died of disease, but the other side chose to attribute it to his confinement. The old animosity was kindled afresh; angry demonstrations began; the alarm spread. The friendly parties on both sides found the tide rising against their peace policy. The solicitude and the strain became very great.

*Spoilation begun and a Man killed.*

A petty act of plundering occurred which, under other circumstances, would have been easily settled, but not so now. A prominent man of the Sixes was next attacked, and so badly cut by the Fours—a small but lawless fragment of them—that, after lingering along some days he died. So the war was opened again. The Sixes soon retaliated by killing off, first one and then another of the Fours. So now here were three more dead men to be accounted for.

*A Deputation out to the Missionaries.*

They came to Swatow in great haste. They represented : (1) A little company of adherents of the Presbyterian Mission members, chiefly of the Sixes. (2) A little company of adherents of the Baptist Mission, mostly of the Fours. (3) A large company of the peace people of the village generally, *some six hundred in number*. They brought along, and presented in person—these messengers—a written, most earnest entreaty to come in and help them maintain the peace and prevent bloodshed.

*The Missionaries to the Magistrate.*

A new state of things had arisen. A new crime had been committed. The missionaries did not take cognizance in such a case. Before acting in reply to the request of the six hundred the district magistrate must be consulted. A messenger was sent in with a note, in reply to a former note from the Yamèn, and to make inquiry. How far any attempt to stop the new feud would be approved. The magistrate was gracious as could be desired. He said it was a very commendable thing for the missionaries to try to stop bloodshed. It would be a great honor to them if they should succeed. He did not think they would. They were a desperate and lawless set in there. Nothing would bring them to reason but an army of soldiers to burn down their village over their heads. He knew the condition of affairs, and was getting his soldiers ready. Nevertheless he would be glad to hold back a little and give the missionaries an opportunity to see what they could do. Only he wanted them to inform him of the result.

*The Missionaries inform their Consuls.*

In an emergency so grave it was necessary to apprise their Consuls. Mr. Gibson spoke to Mr. Consul Scott, and, as the errand would be a purely peaceable one, and as Mr. Gibson is an old missionary who knows what he is about, the Consul gave his hearty approval. Mr. McKibben went in like manner to

Mr. Consul Streich, and he, for the same reasons, gave his cordial consent and bade him Godspeed in any endeavor to stop such a bloody feud.

*A Truce at Lau-kung.*

Hearing that the missionaries were coming to try to make peace there was a lull in the fighting. The Fours, as a mass, were for peace; the Sixes, as a mass, were for another fight. Still there was the suspension of hostilities, in a measure at least. The missionaries listened to what they all had to say—first one side—then the other. They found the Sixes very bitter and anxious for revenge. What the missionaries aimed at was this: (1) They would, as opportunity presented, act as friendly go-betweens to ascertain just what each demanded and what amount of forbearance and concession each side could be induced to make. (2) They would seek to increase the numbers of the peace party on both sides and encourage them to declare themselves with unity and emphasis against further fighting. The "six hundred" peace men might increase to twelve hundred, and increase in moral earnestness enough to enable them to impress their views on the fighting element. (3) They would seek to convince all parties of the wisdom and the duty of submitting the whole case to the magistrate for his examination and decision, instead of fighting it out between themselves, a course which would end only in further disaster and ruin.

The Fours were found to be generally of a right mind. The Sixes were, at first, apparently willing, some of them, to listen to the voice of prudence. But others were not so, especially the relatives of the man who had been chopped down and killed. They did not want a settlement. They must have revenge. They wanted the murderers handed over to them. The Fours said they would surrender the men, provided that the men of the Sixes concerned in the old killing were in turn handed over to themselves. The Sixes claimed that the old killings were in the course of a fight, whereas this particular killing was done when there was no fight going on. The force of this Chinese reasoning the Fours admitted. To their credit be it said that when the point was fully explained to them they did agree that they would submit the decision of that whole matter to the magistrate and face the issue, whatever it might be, and not think of making a fight over it.

Mr. Gibson and Mr. McKibben were there two days and a half, running to and fro on their errands of peace. During that time hostilities were suspended, out of respect to the missionary embassy. Towards the last the Sixes took an unaccountable change for the worse. They said that they would have some outside help

to carry a fight if they needed, and so felt encouraged to yield nothing. What foundation they had for this was not apparent, but the fact of their sudden increase of boldness and virulence was obvious beyond question.

With it all the Sixes were not faithful to the armistice. While peace negotiations were going on it was expected, and taken for granted, that both sides, equally, would refrain from belligerent preparations. But on the morning of the last day it was found that the Sixes had been at work all night, extending their line of fighting. There had been considerable of a rough barricade and embankment thrown up before, but now it was found to be extended to nearly a thousand feet in length, all told.

A final effort was made in the forenoon of the third day to prevent another collision. It was apparent that it would be of no use; the Sixes were implacable, that is, the preponderant mass of them. The peace men of their number were crowded back, overawed and hushed into silence. Nothing remained but for the missionaries to take their leave. The magistrate's prediction was too likely to prove true. They would not behave themselves till their town was burned over their heads. By the time the missionary boats were well under way the fight had recommenced all along their line. Matchlocks, gingals and evidently some foreign-made weapons were all firing away. Before they were out of hearing the shots had run up to forty or fifty a minute. This was accompanied with tremendous yelling and shouting from the great rabble of assailants and defenders who now rallied to the fight.

*Report to the Magistrate.*

According to request the missionaries on their return to Swatow went in to inform the district magistrate of the result of their endeavor. He evidently knew what was going. He told them that the military officer had arrived, and was with him there, and that they were only waiting to hear what success the missionaries had had. They told him fully and faithfully just what they had endeavored to do. He again commended them for their kindly efforts, and said he would now move his soldiers at once, and then added, that, if after his soldiers had brought them to a more appeasable state of mind they should care to go in again he would be happy to have them do so.

*What will the end be?*

Just that we do not know as yet. At this present writing (March 15) less than a week has transpired since the missionaries made their efforts. Since then we have not heard from Lau-kung



direct. Only, people who have come down the river say that the firing off in that direction is, at times, like the rapid popping of fire crackers. Certain it is that no little bloodshed, great destruction of property and a vast amount of misery, affecting innocent people and many helpless women and children, may yet result from that senseless and wicked feud that arose from a children's squabble about a copper cash and a wrangle between two men over a missing duck, unless efforts now made to stop it shall succeed. A cackling goose once saved the city of Rome. A quacking duck may yet prove the ruin of Lau-kung.

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### In Memoriam.

#### MRS. MARK WILLIAMS.

**A**GAIN we are bereaved. Mrs. Mark Williams of Kalgan, after a fortnight's illness, terminating in congestion of the lungs, fell asleep the 26th of January.

Mrs. Williams' father, Rev. Stephen R. Riggs, D.D., LL.D., was for more than forty years a missionary among the Dakota Indians. The daughter, Isabella B. Riggs, was born February 21st, 1840. In 1861 she graduated at the W. F. Seminary, Oxford, Ohio. In 1862 she had a narrow escape from the Indians; the whole family fleeing together in a rude wagon or cart. She married Rev. Mark Williams February 21st, 1866, and sailed with him for China, the last of our mission who doubled the Cape of Good Hope in a sailing ship. The days had not yet come when time was money. They arrived in Tientsin August 20th, 1866, and were settled there for a year, removing thence to Kalgan. Here they have faithfully labored for the past thirty years. Here their six children, a son and five daughters, were born, and hither returned the eldest daughter, Henrietta, to take up joyfully the same work.

Soon after they arrived in Kalgan Mrs. Williams opened a girls' school, to which she gave much of her best life for several years. Before a physician was located at this distant station Mrs. Williams did good service for many years in giving medicine to the sick. How patiently and lovingly she did this work! And what a wealth of love she poured out upon her pupils, a love which has followed them ever since, sometimes in their squalor and rags and sin, *never* giving them up. Nothing has impressed me more in Mrs. Williams' character than the depth and persistency of her love, and nothing so much, unless it be the genuineness of her

character and the sensitiveness of her conscience. How generous she was in her nature and acts! How quick and responsive were her sympathies!

"As ready to fly East as West,  
Whichever way besought them."

In her yearly visits to Tungcho, whither our 'seven churches in Asia' come up for our Annual Convocation, she has always been warmly greeted by the Chinese women, for whom she has had a personal greeting, making leisurely and sympathetic inquiries of each. How natural that such a nature should be passionately fond of music and poetry, her heart itself a poem.

Mrs. Williams' house, it is needless to add, was always open to missionaries. Rev. James Gilmour's last letter was written to her calling to mind the happy memories of numerous visits at her home.

In many ways she fulfilled her father's testimony in the *Missionary Herald* some time in 1866, "Our Bella is a good girl."

It might be added that in learning the Chinese language she had, to a rare degree, the mimetic instinct, producing so exactly the sounds, tones, emphasis and peculiar accent, that it was always a delight to hear her tell the old new story to her Chinese sisters. Alas! that we can hear no more her voice in song or prayer or loving message.

The last sad sweet service was conducted by the Rev. Mr. Sprague, and she was laid to rest by the side of Miss Diamant in the mission compound. How fitting that the two missionary sisters, who had been class-mates and room-mates at Oxford, and who had labored in China together for a quarter of a century, should sleep and rise together.

It may be proper to add that Kalgan, the home of Mrs. Williams, lies close upon the Great Wall, is lifted half-a-mile above the plain, and has been for three decades a favorite health resort of our mission. And yet this is the third time the chariot of fire has come to our little company during the last seven years, and each time, strange to say, to our Pisgah Station, the place above all others for long life and abounding health. But the strain of heathenism, pressing close on every side, is the same in this mountain retreat. And so the workers grow weary, and the dear Master calls them home.

CHAUNCEY GOODRICH.

Tungcho, near Peking.

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*Easy Wen-li Revision Committee.*

A LETTER FROM BISHOP MOULE TO THE REV. R. H. GRAVES, M.D.

**M**Y DEAR DR. GRAVES;—The tentative version of the first two Gospels came into my hands rather more than a month ago, and in my scanty leisure I have given it the attention demanded by the critical importance of the enterprise to which you and your colleagues have been giving so much prayerful and conscientious study and pains.

It is the first sample I have seen of the possible results of that enterprise that was set on foot with so much sanguine hope in 1890, but which a conviction of my own lack of ability and adequate leisure prevented my sharing in.

I earnestly wish I could see in your work, as so presented, promise of something materially better than the three or four versions with which we are familiar. It is because of my apprehension that thus far I see much to be desired, that I respond to your invitation, and send you some observations on three or four features of the work which have struck me as calling for reconsideration, if not amendment.

What is perhaps of first moment is your TREATMENT OF THE GREEK TEXT, which text, as you suggest, has been always before me in my study of your work. Revisers were asked to produce a satisfactory translation of "*the text underlying R. V. with the privilege of any deviation in accordance with A. V.*" Knowing, as the result of avowals freely made in the preliminary meeting held in the autumn of 1891, that not one of the elected revisers then present had made a study of textual criticism, and that most of them knew even less of it than the very small modicum I knew myself, I should have been *thankful* if they had elected to follow A. V., either wholly, or with the exception only of such passages as have been altered by the complete consensus of critics, theoretical and documentary alike; of which passages there are a few of great importance. I should, on the other hand, have *not been surprised* if they had recognized their lack of critical training, and, unable to acquiesce in my view of what is expedient, had followed R. V. implicitly. I venture to think either alternative would have been more becoming than the course actually pursued.

I have not been able to collate *every* variation of R. V. (from A. V.) with your version. But I have done so sufficiently to see that the revisers have largely availed themselves of their "privilege," and have in many, though not in many *important*, places "deviated" towards

A. V. In important places I cannot see evidence of their having availed themselves of the critical apparatus which is accessible even to non-experts like ourselves, in editions like Tischendorf's, manuals like Scrivener's, or critiques by real students like Cook and Burgon. I proceed to adduce a few of the most significant changes in the familiar narrative which your version offers,—most of them for the first time, if I mistake not,—to unlearned Chinese readers, without any of the explanation of the phenomena of textual history and criticism which a commentary could provide and thereby lessen the risk of hazardous scepticism on the part of such readers.

(1.) In Matt. v. 44 I find *two clauses and a half omitted* "on the sole authority of *Aleph* and B., and one cursive manuscript" as *against* "all other manuscripts, including D., E., which are independent of the (supposed) Alexandrian recension, the best and earliest versions, and a phalanx of Fathers from Irenæus (2nd century) to Eusebius" (temp. *Aleph* and B.) *Vide* Canon Cook on R. V. of 1st three Gospels, p. 51.

(2.) Matt. vi. 1, "*righteousness*" (for "alms" A. V.) on the authority of *Aleph*, B. and D., against nine uncials; some usually supporting B. 'all the best cursives' (Tischendorf) ancient versions, and Fathers of high authority. *Vide* Cook, p. 52, where he ascribes the change to "a critic acquainted with Hebrew."

(3.) Matt. vi. 13, *the doxology omitted*; on the authority of "*Aleph*, B. D. Z., early Italic versions, Vulgate; and Tertullian, Cyprian, Origen; against all other uncials but A., C., which want this leaf, nearly all cursives, all the Syriac and other versions, except those named." (Cook 57, 58.) On this Scrivener, pp. 570, 571, writes: "It is vain to dissemble the pressure of the adverse case (*i.e.*, adverse to A. V.) . . . yet those who are persuaded that A. C. P. (if extant at this place) would have preserved a reading sanctioned by Peshito and three other Syriac versions, by all but five cursives, and by Chrysostom, may be excused for regarding the indictment against the last clause of the Lord's Prayer *unproven*."

Were the revisers, *with all this in view*, so SURE that St. Matthew did not write down the doxology, even if our Lord dictated it, as to justify their troubling devout readers by omitting it.

(4.) Matt. xi. 19, "*works*" for "children," with "*Aleph*, B., the Peshito (perhaps) and some other versions, with Jerome and Ambrose." Scrivener, p. 572, writes: "In the face of the language of the two great Latin Fathers it is remarkable that all other Latin authorities agree with Curetonian Syriac, and the mass of the Greek manuscripts in upholding *τέχνην*, which is undoubtedly the true reading." Here I ask again, Might you not have "deviated" without risk of censure on the score of ignorance?

(5.) Matt. xvii. 21. This important verse is happily retained, though in the parallel Mark ix. 29, "fasting," is eliminated without note. The note here inserted was scarcely needed for Chinese readers when it is known that the manuscripts are only *Aleph* and *B.* with one cursive, and that this leaf (10) of *Aleph* has been recognized by Dr. Hort as written by the scribe of *B.*; whilst the evidence for *A. V.* is quite overwhelming. The case for *R. V.* which you have followed in Mark, is hardly stronger; only *Aleph*, *B.* and *K.* supporting it. (Canon Cook, pp. 75, 76.)

(6.) Matt. xix. 16, 17. Here (a) "*Master*" is substituted for "Good Master," with *Aleph*, *B. D. L.* two cursives, the Ethiopic version and Origen. And (b), "Why askest thou me concerning good?" put for, "Why callest thou me good?" with the same set of uncials and five cursives, also with Cureton's Syriac and three other versions and Origen.

*A. V.* rests for (a) on all other uncials, except *A.*, which lacks this leaf, all other cursives, the Vulgate and four other versions, *plus* the express testimony of Justin, Irenæus, Hilary and Basil, anterior to or contemporary with the earliest extant manuscript. (See Cook, p. 92.) *A. V.* rests for (b) on "the great mass of manuscripts well supported by versions, and still better by ecclesiastical writers." See Scrivener (p. 575) who, however, "does not uphold the Revised Text with the same confidence as before."

(7.) Matt. xxvi. 28, "*new*" is omitted with *Aleph*, *B. L. Z.* against nine uncials, nearly all cursive manuscripts, six versions, and those fathers whose testimony is weightiest even with the revisers, such as Irenæus, Origen, Cyprian, Chrysostom. (Cook, p. 98.)

(8.) Mark i. 22. "*Isaiah*" inserted with *Aleph*, *B. D. L. Delta*, twenty-five cursives, Sahidic, Vulgate, two Syriac and some Coptic copies; against *A. E. F.* and ten other uncials, most cursives, the Peshito, Coptic, Ethiopic and Armenian versions, *plus* Irenæus' express testimony (two centuries before *B.*) quoted at length by Cook, p. 38.

(9.) Mark ix. 44, 46, 49. Here *vs. 44, 46* are omitted with *Aleph*, *B. C. L. Delta* and four cursives, against *A. D. N. X. Gamma, Pi* and three other uncials, all cursives but four, four versions, and Augustine, who says "*non eum piguit uno loco eadem verba ter dicere*," as quoted by Tischendorf. Cook, p. 77.

*V. 49* is omitted with *Aleph*, *B. L. D.* against nine good uncials and all versions of weight. Cook, p. 78.

(10.) Mark x. 21. "*Take up thy cross*" is omitted with five uncials, one cursive, the Vulgate, some editions of Italic and Coptic versions and three Latin Fathers; against nine uncials, most cursives, five versions, and also against Irenæus (2nd century). Cook, p. 90.

(11.) Mark xi. 3. Here 使之歸此 seems meant to represent the uncouth and scarcely intelligible English "he will send him back hither," which depends on the usual uncials (six) but with mutual variations, "which affect their evidence." *Against it* and for A. V. are nine uncials, practically all cursives, and all versions. (Cook, p. 96). Might not the Revisers' "privilege of deviating" have been used here?

(12.) Mark xi. 8, "*fields*" read for "*trees*," resting on Aleph, B. L. Delta "not without variation" and *partially* on two versions; *against* A. V. which follows "eight uncials, all cursive manuscript and all but two versions." Cook, pp. 96, 97.

(13.) Mark xi. 26, *omitted with Aleph, B. L. S. Delta, against* all other uncials, nearly all cursives, and the Italic, Vulgate, Gothic, Ethiopic and Armenian versions. Cook, p. 97.

(14.) Mark xv. 39 *omits* "he cried out" with Aleph, B. L. and the Coptic version; *against* all other uncial and all cursive manuscripts and all other versions. Cook, p. 115.

On the above illustrations of the critical methods of the revisers of our Easy Wên-li New Testament I need hardly say that I do not consider the A. V. or its Greek basis as faultless, nor that where *conclusive* evidence is forthcoming I should not refuse to concede even so unlikely a proposition as that St. Mark, with St. Peter at his side, could forget from what prophet a quotation was drawn (Mark i. 2) and write Isaiah when thinking of Malachi. My contention is, that even in the strongest case for R. V. like No. 6 above, there is still so much adverse evidence, and in most of the fourteen cases such a preponderance of adverse evidence, unless indeed Aleph and B. are taken as infallible, that for the purposes of a *popular* translation it is unreasonable to disturb the reading accepted, not only during centuries by Western readers, but during half a century by Chinese. As the science of criticism develops, and as it carries its investigation of texts, versions, Fathers and the rest, slowly onward towards something like completeness, its results will find their way into the commentaries of the West, and thence into the commentaries, lectures and sermons of missionaries and their pupils in China. A true view will thus be given of the co-existence of the fallible human element (of copyists, translators, etc.) with the work of the Holy Spirit; results will be accepted so far as the evidence is valid and is understood; and, in my humble opinion, good and not harm will be done. It is different when, as I hold, *prematurely* even in England and America, certainly in China, great landmarks, like part of the Lord's Prayer, are ruled out of the Bible, not even a note being inserted to remind readers that more than half of the evidence is adverse to the change, which some of the most thorough



students of the critical problem hold to be unjustified; the decision *here* lying with good men who have never had the requisite leisure to become textual experts.

I take the opportunity offered by your courteous invitation of remarks on your work, to press once more upon your Committee and the other Revision Committees as I did upon the Preliminary Committee in 1891, the modesty and wisdom of renouncing the rôle of Greek textual critics and throwing all your strength into the sufficiently difficult problems that remain.

*(To be concluded).*

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## Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

### *The Highest Efficiency of the Educational Branch of Mission Work Dependent upon the Co-operation of the Evangelistic Branch.*

BY REV. T. W. HOUSTON.

**D**R. Sheffield has just given us some weighty thoughts on the Importance of Educational Work in the general missionary plan. It is natural and right for us to feel the pressing need of the special work in which we are engaged. I wish to say in this article that while mission work is not complete without its educational scheme, the latter work cannot attain its true place in the work of Christianizing China without the evangelist working by its side and helping by his influence and co-operation.

As ends aimed at in mission schools we may mention three: The spread of accurate knowledge and the consequent breaking down of superstition; the elevation of the church by giving its members the power which lies in knowledge; and the development of Christian leaders of church activities. There is little disagreement in the testimony that comes from friendly and unfriendly critics that the work is fairly well calculated to accomplish the first two ends. Concerning the third there is more question. There are some who hold that the only aim for a school supported by funds raised for missionary purposes is to put forth Christian workers, *i.e.*, men who shall give their whole time to assisting in the propagation

of Christianity. And some of these say that the results of school work do not justify the time and expense given to it; that a small proportion of those who receive education in our schools become effective workers; that others who come into the work through other channels surpass these students in zeal and tact; that we had better spend the force and means now given to educational work in some other form. Now in saying what I desire to on this point, let me not be considered as a special pleader who has a position to defend, but as a missionary who in common with his fellows desires to ascertain the most speedy and sure means of bringing the people of China to know God and Jesus Christ His Son. Many, perhaps all, of those who are in school work are doing that, not because they think it more important than other forms of work, but because some one must do it, and it has fallen to them to hold this position. They would gladly be out preaching the glorious Gospel in street chapels and country villages, but they cannot do two things at the same time.

I will not take time now to enumerate the many earnest and efficient preachers, teachers and helpers in other forms of Christian work, the output of Christian schools. Nor will I do more than allude to the fact that an able, consecrated layman, attending to his own business and serving his Master faithfully, is often quite as potent a force as the preacher. Schools may well rejoice over such results.

Coming to the point, allow me to say—and I believe I voice the thoughts of all who have charge of schools—that among those who have received their education in mission schools, the number who give themselves wholly to the Lord's work, is not so great as I would like to see. In saying this I am not expressing any disappointment nor any dissatisfaction with the work. It is not that the results are not what I have hoped or expected. There has been a faith that the Lord would call out from among those who have received the mental equipment such as He sees would glorify Him in the Gospel ministry or other forms of Christian work. A dear friend who does not see quite as I do on this matter has said that boys can be made just what you would have them be; that if he had charge of the school he could make them all preachers, or all teachers, or all blacksmiths. I suppose he would say it is simply a question of curriculum, methods and aim. We will not delay to argue the question of his ability to do so, but mention it as a rather extreme statement of a widely spread opinion, *i.e.*, that if the boys educated in mission schools do not engage exclusively in Christian work, blame should be attached to the education or the educator. But the writer was taught that a man-made preacher is one of the most useless appendages the church can have. It would be laying

profane hands on the ark of God to so shape a boy's education that he would enter the Gospel ministry as a matter of course, or of necessity other than that laid upon him by the Spirit of God acting through his own conscience.

No doubt mission schools are open to criticism, and no doubt mission evangelistic work is open to the same. Fair criticisms are generally helpful and appreciated. Let kindly criticism go on until we reach perfection. But still more necessary is co-operation. Now in support of the proposition in the heading of this paper I wish to speak of two very essential conditions to the development of spiritually-minded church workers among students of mission schools. The first is that they should come from Christian homes. We can hardly speak of heredity, for the Christian church in China is hardly old enough to feel the force of this. Still the children of those who are willing to acknowledge the claims of truth, would naturally be open to its influence. Statistics gathered in theological schools at home, show that by far the larger proportion of those entering upon such studies, are children of those who are active as Christian workers.

Suppose the students receive education and support nearly or largely gratis, as is the case in most mission schools in China. Scholars can then be obtained who will take the full course, remaining in the school until over twenty years of age. In many respects such scholars are the most promising. Yet their parents, or those who place them in the school, have often only one end in view, that is, financial gain. They gain immediately by getting rid of the support of the boy and of the expense of his education; they look forward to the time when he will be able, as a result of his education, to support them. Their aim is that he shall obtain the most lucrative employment, whether from the foreigner or from any one else. They hold this view constantly before the boy during his course, and if he has any inclination to turn from the course thus set before him the pressure on him is as strenuous as family and clan ties in China can bring to bear. His relations are generally poor, and need his support.

If the school offers sufficient inducements and charges fees, it will shut off the poorer class and draw its students from the well-to-do people. In this case the wish is not so much immediate relief in the expense of educating their boys, but more for future gain, and, in so much, militating yet more strongly against the hope that the boys will ever devote their lives to self-denying Christian work. Is it not a miracle, under such conditions, that results have been as satisfactory as they have? Verily a miracle, due entirely to the power of God. If the one in charge of the school is faithful to his

duty he has very little time to devote to preaching, away from the immediate vicinity of the school. But as the faithful evangelist, who is not thus limited, is blessed in his work, the Christians increase in number and spiritual knowledge. The preacher co-operates heartily with the school master. He urges upon his people the great need of giving their boys a Christian education. He leads them out of their selfish ideas as to the present and future. He shows them that their best return for the Lord's goodness is to give their own hearts to Him; and secondly, to give their sons to His service as He may desire them. They probably are thankful to avail themselves of the financial aid given in the mission school toward the education of their children, but during all the school years the parents are praying that their boys may glorify their Saviour by their lives. And when the prayers are answered by the call of the Spirit to specific church work, they give thanks in their closets and commit the boy to the Lord.

The second essential is that the boys should have constantly before them the example and incentive of the kind of work we desire to see some of them take up. This also is the work of the evangelist. We come here to rather difficult ground. No line of mission work is easy. The physician's duties are often onerous in the extreme; those of the pastor are too heavy for him to bear alone; the school master's life is exacting and trying. But the work of the travelling evangelists has its own hardships. Much away from home, and other congenial and helpful companionship, poor food, bad beds and other physical hardships are among them. It is most hard to urge upon others the hardships which one is precluded from enduring himself. Sometimes when my brethren or sisters are off on such trips, and I know they are having these discomforts, and I cannot but pray that they may be given grace to continue in this way, I have a feeling that the least I can do is to go without a meal occasionally, or take some of the school bed-boards and sleep in a dirty, leaky shed in the far corner of the compound. It remains only an impulse, however. The school-master is the school-master, and while he does much local work, some one else must do the more distinctly evangelistic work. The evangelistic spirit in the school can be built up around this other one. He is personally known to the scholars, and is interested in them. He comes in often and talks to them, tells them about his work. They pray for him and his work and admire him personally. When the time comes that they are willing and able to assist in this kind of work he can lead them out, show them how to do it, and they are led on in somewhat the way Christ led His disciples on to their great conquests.

Let us pray that this co-operation may be even more full and close in the future than it has been in the past. Let those who teach in the school-room, and those who teach in the pulpit and on the street, pray more for each other and consult together often. Let us not make the mistake of thinking that our aims are in any sense at variance. Let the teacher throw his heart and soul into his work and the preacher magnify his office. The work of each will be helped by the prospering of the other, and more valuable workers will be called into the Lord's vineyard from among those who receive their training in mission schools.

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### *Notes and Items.*

**I**N a meeting held at Amoy, Feb. 27th, to consider the best method of celebrating the "Diamond Jubilee" of Queen Victoria on behalf of the British-Chinese subjects Mr. Taw Sein-ko, of Burmah, proposed that an English school be started.

*A Good Proposition.* The address has been printed in circular form, and from it we make the following extract:—"The project about the school is, no doubt, a large undertaking. The expenses, both initial and recurring, will be heavy; but the enthusiasm, which has been evoked by the proposal among the Chinese community, appears to auger well for its success. Mr. Khoo Jeow, a former resident of Rangoon, who is now established here, is the champion of the project, and it may be hoped that he will be able to inspire his friends with his own zeal and ardour in labouring for the good of others.

English is now the language of diplomacy and commerce in the East, and bids fair to become eventually the language of the world. It is the language which affords a key to all branches of knowledge, and if China is once more to take her proud position in the family of nations, it is evident that she must rely on the resources of the English language, and the labour and enterprise of Englishmen, who are noted for their disinterestedness, honesty of purpose, love of truth and of fair play. It is, then, essential that the rising generation at Amoy should be taught the English language in order to fit them for the part they are to play in future. It would be a good thing if the Christian missionaries settled in our midst would take part in this educational work. Their sphere of influence for doing good would be considerably widened, and there is no doubt that their legitimate work would not be retarded. They are the pioneers

of Western civilization in the Far East, and they should take their natural position in the van of progress."

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Dr. J. B. Neal requests that it be stated that the same terms are used in the new translation of Steele's Chemistry as are used in his Chemical Analysis which was recently reviewed in these columns. This agreement was made in the hope that the two works would be used by the same classes, and that one book might supplement the other. Dr. Neal's work is designed solely for practical work in the laboratory, whereas the other book includes description and more general methods.

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Four numbers of the *The Chinese Intercollegian* have already been issued by Rev. D. Willard Lyon, the enterprising Secretary of the College Young Men's Christian Association of China. *The Chinese Inter-collegian.* Two pages of each number are devoted to "Notes" in English, and in these mention is made of any important event happening in connection with the societies in the various schools. The rest of the paper is in Chinese, and contains at least one contributed article. In addition to this the regular Bible studies for each month, in connection with the "Morning Watch," are given; also topics for religious meetings and for the monthly missionary meeting. The first two issues had a contributed article from Mr. Mott on "Secret Prayer," and in the fourth issue is another article from him on "The World's Christian Student Federation." This little paper is being made interesting, and will prove of much help, not only in the schools where societies already exist, but also in other boys' schools and in girls' schools also. It is well to have all the influences possible brought to bear upon pupils to aid them in the development of their personal Christian life.

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At the meeting of the National Committee of the College Young Men's Christian Association of China, held in Shanghai last November, Mr. Ting Ming-uong (陳敏望) was *Chinese Y.M.C.A. Delegate.* elected as a delegate to the conference of the World's Student Christian Federation which meets in America this summer. The other delegate elected is Rev. F. L. H. Pott, of St. John's College. Mr. Ting recently spent two weeks at Tientsin in company with Mr. Lyon in special preparation for his journey. He left Shanghai April 5th by the *Doric*, in company with Rev. L. P. Peet, of Foochow, who will go with him as far as New York. From there Mr. Ting will go on to Springfield, Mass., and be cared for by Rev. Harlan P. Beach, formerly of the

North-China Mission of the American Board. He will spend much of his time in studying methods of Christian work at the Training School of the Y. M. C. A. in Springfield, and will also attend Mr. Moody's Summer School at Northfield. After the conference is over Mr. Ting will return to China, reaching here probably by the first of October. He is a graduate of the Anglo-Chinese College of the Methodist Episcopal Mission, Foochow, and is himself a teacher in the Theological School of the American Board in that city. He is an earnest, faithful Christian worker, and his visit to America ought to give him added strength for future usefulness.

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## Correspondence.

### PRIZE ESSAYS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR FRIENDS: A warm friend of missions, and one who believes in the observance of the Sabbath, desires that the subject should be brought before the native Christians, believing that the churches in China would be benefited by a stricter observance of the Sabbath.

With this end in view a sum of money has been placed by him in the writer's hands to be used as prizes for Essays on the Sabbath by Native Pastors, Evangelists or Teachers engaged in Mission Work.

A committee of missionaries and native pastors of the various missions in Ningpo has been formed to receive and examine the essays and adjudicate the prizes.

The essay must be sent through some missionary who can vouch for its being the work of the person whose name it bears, and, if successful, the prize money will be sent to the writer through the missionary who sends it.

The essay must not contain more than 10,000 characters, or less than 8,000. They are to be sent to the Rev. J. R. Goddard, Ningpo, not later than the Chinese 8th moon, September 25th.

The essay which takes the first prize will be published as a tract for circulation among the native churches.

They are to be written in Easy Wên-li; or those in Northern China can write in Mandarin.

There will be four prizes. The first, \$50.00; second, \$35; third, \$20; fourth, \$10.

The outlines should be something like the following:—

The Sabbath as ordained by our Creator.

The punishment for its non-observance.

How observed by the early church as shewn in the New Testament?

How to be observed now?

Yours in Christ,

W. D. RUDLAND.

Tai-chow.

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THE NEW EDUCATION, ETC.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: On p. 144 of this March RECORDER you teach us to value our mercies. It is indeed a privilege that we have the RECORDER, and doubtless it might be taken advant-



age of indefinitely and made the means of illimitable good.

I, for one, wish to thank you for the insertion of such an article as that by Dr. Martin on Western Science as Auxiliary to the Spread of the Gospel. The new education has done wonders in Japan; why not in China? And seeing that the present Emperor is more progressive than any before let us take courage.

(1). One fact of special interest here is that Consul Gardner, who knows so well how to wield his pen, has expressed his willingness to enter heartily into the scheme laid out by Mr. Richard a good while ago for providing books of useful knowledge for the Chinese. Mr. Gardner proposes to write on

1. The Means of making a Nation Wealthy.

2. Division of Labor and Freedom of Industry.

3. Freedom of Exchange.

4. Saving of Labor (use of machinery, etc.).

5. Money.

6 Credit.

7. Loans, Interest, Hire, Rent and Wages.

8. Honesty.

9. Co-operation: Partnerships, Joint Stock Companies, Corporations.

10. Education (museums and exhibitions.)

11. Demand and Supply: Worth, value and prices.

12. Producers and Non-producers.

13. Economy of Administration, Economy of Taxation.

14. Distribution of Wealth: Poor-laws. Relations of Capital and Labor. State aid-in-grant of industries. Organisation of Charity.

(2). Another fact of interest is that the effort of Mr. Brewster to introduce machinery at Hing-hwa is successful. Some Amoy friends are taking shares. There is a considerable interest in industries and manufactures. Some of us are trying to

impress native friends not to attempt to move without adequate Western supervision and leadership. Some sharp lessons have already been learned through want of efficient care in regard to mulberry trees and silk-worms.

(3). It may interest you to know about a movement here to try to start an Anglo-Chinese School in commemoration of Her Majesty's Diamond Jubilee. I hope to send you now an address by Mr. Taw,\* of Burmah. And if the new school becomes a fact there may follow further particulars.

An effort is being made to prepare a small History of Amoy by a number of gentlemen, each taking a favorite subject and writing a paper. Mr. Gardner has led the way by a very interesting paper on Emigration. It is hoped that before long this paper may see the light in the *China Review*.

(4). At a certain school with which we have to do the lads have established a modified mutual exhortation society. They meet once a week, and in a quiet impressive way have an experience meeting, confess the mistakes of the past week and study how to avoid such mistakes in the future. I have witnessed more sweetness and light in this school than usual.

With best regards and wishing you all success in editorial work.

Yours, etc.,

Amoy.

J. SADLER.

N. T. TRANSLATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In translating the New Testament into Chinese one of the difficulties of the translators is the rendering of abstract words. But they have added to their difficulties by making an abstraction where there is none. "Некpow," or "dead

\* See present RECORDER, p. 233.—(Ed.)

persons," is concrete enough, but the translators seem to have confounded its meaning with "*θάνατος*," or "death," so that they frequently give us the idea of rising from a condition of death, instead of the resurrection from among dead persons. Thus, in I Cor. 15, where Christ's rising is so much referred to, they repeatedly give 從死裏復活, instead of 從死人裏復活. The mistake is the more remarkable, as they are forced in some places to give *νεκρός*, its proper meaning. For instance, when they translate, "if the dead rise not," they are careful to use, not 死裏, but 死人; but why did they not see from this the importance of inserting the character 人 in the other places? The error may have arisen from the translators not seeing that the resurrection of the just precedes that of the unjust. They probably held the old idea of a simultaneous resurrection of good and bad. It is important to see that in some parts of the New Testament the teaching is, that, while some persons are raised from the dead, it is "FROM the dead" they are raised, and therefore some dead ones are left behind. Thus in Philippians iii. 11, "Attain to the resurrection from among dead persons," is made to read in Chinese: "Attain to the resurrection from a condition or state of death." All that is needed in this passage to give the right sense is the insertion of the character 人, thus, 死人裏, instead of 死裏. The leading thought in the passage is attainment, but what attainment is there presented in the Chinese translation? Resurrection in the general sense lies before all. Ultimately the wicked dead rise for judgment. But the apostle has a resurrection in view which takes precedence of this, and it is his aim to attain it; a resurrection which, for the time being, will leave the wicked still in their graves.

When resurrection *from* the dead is meant in the special sense of Christ's rising, as referred to in I Cor. 15, or that of His saints, as here in Philippians, iii. 12, the preposition *ex* (out of, from among) is used, but when resurrection in the more general sense is in question the preposition is omitted. It will be seen therefore that the distinction between the words death and dead, also between "the resurrection *from* the dead" and "the resurrection *of* the dead," is of vital importance.

Another faulty translation which cannot fail to have a pernicious effect is in John x. 36. The word "*ἁγιάσῃ*," translated in our English Bible by the word "sanctify," is rendered 成聖 in Chinese. The translators repeat the error in John xvii. 19. Now, would not any Chinese understand 成聖 to mean: "to make holy," or "to become holy?" Yet nothing is more certain than that in these places the word will not bear this interpretation. Otherwise we have in the two passages, first, the Father making the Son holy (!), and then the Son making Himself holy (!) The mind of every true Christian will revolt from such thoughts as these. The person of Christ is assailed, however unwittingly, by the translation as it stands. The Son of God was indeed "without blemish and without spot." He was truly human, but not a partaker of fallen human nature. Had there been any necessity of death in Himself, He could not have died for others. The facts of mortality and corruptibility, so true of these present bodies of ours as believers, because of sin, could not be predicated of His. "In us, that is, in our flesh, there dwelleth no good thing," but in Him dwelt never any bad thing. The Prince of this world came, and had *nothing in Him*; but according to the commandment which He

received of His Father, He laid down His life. (Compare John xiv. 30 with John x. 18.) So that, however people may contend that the word "sanctify" may mean inward purification or the like; they cannot claim that the word, as applied by the Holy Spirit to the Blessed Lord, has this meaning.

But, though certain that 成聖 is *not* the term to use in the two passages given, I do not presume to judge as to what expression should take its place.

In Jeremiah I, where the prophet is set apart or sanctified for his office 分派 is used. This, or 派出, is certainly nearer than 成聖 to the meaning of the word under consideration.

A right understanding of the word sanctify, as applied to the Lord, will enable Christians to see its meaning, when used in Scripture in relation to themselves, while it may help to guard others against the common, deadly error of the day—"perfection in the flesh."

Yours very sincerely,

THOS. HUTTON.

#### PREACHING CHRIST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If the following experience of mine could prove helpful for somebody else I should feel thankful for its insertion in your valuable paper.

My old teacher, a B.A. of no small ability,—indeed he has a fame amongst the scholars in almost the whole of the province,—has for some years been a disciple of Jesus Christ. Not knowing what it is to be idle, and never wasting time like many others with gossiping and smoking, he is constantly to be found at his table, reading or writing. Several articles, written by him, appear now and then in the monthly

papers published in Shanghai, such as the *Wan Kwok Kung Pao*, *Hua Tu Sin Pao* and others. Last summer, at the great examination, he petitioned the literary chancellor about the superiority of Christianity compared with Confucianism. Though his paper was ably written, and every word true, his reward was that of losing his degree! This he did not begrudge, but took it in a very Christ-like spirit.

Being a scholarly man he likes to converse with those whom he can meet on the same ground, but like many others of his class he sometimes mixes up Christianity with Western science and civilization. Thus, one of his arguments why the Christian religion is true, is the fact that little Japan, who for thirty years has studied Western civilization, in the last war overcame China, such an old and large empire.

Rightly enough he admits that civilization is only the fruit, but the Bible the root of the tree. He is also very rigid against idolatry. While what he thus says is quite true his testimony yet lacks something very essential, namely, the doctrine of repentance and personal belief in Jesus Christ for salvation.

One day, while engaging in conversation with a teacher, and going on as usual speaking of Confucianism, Christianity and so on, but nothing to the point, I tried to lead the conversation in another line and made some remark, saying that the doctrine of our Lord Jesus Christ has power to change a man's heart, forgive his sins and give him the assurance of eternal life. The old man nodded assent, but said: "Ah, that is a very deep subject which I don't speak much about. If I do people don't believe!" "Why should they not?" the teacher asked, "You just go on, I want to hear!"

From that time I definitely prayed God to give me an opportu-

nity to speak to the old man about the necessity of preaching a full Gospel, and the same presented itself within a few days.

We were sitting together, and I told him about Li Hung-chang's recent visit to New York city, and how he, when entertained by the missionary representatives, in answer to an address, made the following reply:—

"As a man is composed of soul, intellect and body, I highly appreciate that your eminent Boards, in your arduous and much esteemed work in the field in China, have neglected none of the three.

I need not say much about the first, being an unknowable mystery of which our great Confucius had only a partial knowledge."

Here my teacher interrupted me and said: "Yes, that is just what I say. Our people don't understand these things, and therefore I don't speak much about them to begin with."

*I.* "And yet, it is most important that they should understand."

*He.* They don't like to hear. Tell them first about the folly of idolatry and so on, and later on they will be able to comprehend deeper things.

*I.* But suppose we never get another opportunity, what then? Please turn to John iii. 12, where the Lord says: "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" That was Christ's experience, and yet He did not cease to preach, but went on with the very deep subject of regeneration.

Look at Paul! Though well versed in the wisdom of the world, he "determined not to know anything save Jesus Christ and Him crucified." He knew it was "a stumbling block unto the Jews and foolishness unto the Greek," but also "unto them which are called the power of God and the wisdom

of God," and do you think anything else than this will suffice to save a sinner?

*He.* Yes, I know that salvation is only in the cross of Christ, and that repentance and believing in Him are essential, but as our people don't understand when I speak to them about the soul, sin, and so on, I thought it wise, to begin with, not to touch those subjects much.

*I.* But don't you think that it is our own wisdom which thus reasons? God is almighty, and "the wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." One feeble sentence uttered in the power of the Holy Ghost, might prove more helpful in the end than many high and wise words.

*He.* Yes, but I have noticed in the papers how missionaries, when addressing those in authority, do not mention the name of Jesus; yes, sometimes not even the name of God. Evidently they are afraid of turning them away by hurting their feelings. They are very careful.

*I.* Yes, sometimes perhaps too careful. If they preached Christ more, those who believed would perhaps be more. And yet I have seen them often very faithfully bear testimony of Christ.

*He.* Another thing that struck me was that when Li Hung-chang was in Germany and visited "Pi Si-meh Ta-ren" (Prince Bismarck) and asked his advice regarding the need of China, he said that China must reorganize its army. Just fancy! Why did he not say that China should believe in Christ? When people so do there will be no more war, and he whose words carry such a weight, ought to have urged our Emperor and all the officials to believe in Christ at once.

*I.* Yes, I noticed Prince Bismarck's reply with regret, and yet,

from his standpoint it was perhaps the best advice he could give, because, I'm sorry to say, it is not the fact, as many Chinese converts think, that all Europeans are really converted, though they have the name of being Christians.

\* \* \*

Here ended our friendly conversation, and the old man went on poking into the fire, but pondering over in his mind what had been said. But, I thought, how like this we all are! Shrinking back

from holding up the cross, wavering in our testimony, using pians and methods of our own, forgetting that there is no other name under heaven by which men can be saved, except the name of Jesus Christ.

May the Lord help us all, foreigners and Chinese alike, to "rightly divide the word of truth."

Yours very sincerely,

AUGUST BERG.

Tong-cheo-fu, Shensi.

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## Our Book Table.

The many missionaries who have used the excellent Commentaries prepared by the Rev. James Jackson, of Kiukiang, will be pleased to know that he has in press a Commentary on the Book of Romans. We have had the privilege of seeing some of the advance sheets of this work, and we feel that, in directing attention to it, we are doing a real service to the missionary body. The text used is that of the "Delegates'" version, and the comments, which are well up-to-date, are in clear, terse, easy Wên-li. We notice one very excellent feature in the arrangement of the work. The word or phrase commented upon is printed in large type, which easily catches the eye. For instance, the text of the first verse is printed in full, and under it the following are commented upon, viz:—

耶穌基督，僕，保羅，奉召，  
使徒，特命，傳上帝福音。

Mr. Jackson's name is a sufficient guarantee that the work has been well done. It will be on sale about the end of July.

H.

### REVIEW.

*Sabbath-day Journeys; a Study of the Thirty-third Chapter of Numbers.* By the Rev. William Justin Harsha, D.D., pastor of the 2nd Collegiate Reformed Church of Harlem, New York City: F. H. Revell Co., 1896. Pp. 275. One dollar.

This little book is divided into two and fifty chapters, which may be read on the successive Sundays of a year, a possibility which gives occasion for the somewhat enigmatical title. The heading of the concluding ten chapters is 'Plains of Moab,' and in them the various scenes of that portion of the march of the children of Israel are treated of. But the previous forty-two chapters deal each with successive stations on the long route from Egypt to Moab. The 'foreword' tells us that these stations are divinely intended to represent the work of sanctification in the soul, and that this work is nowhere else more strikingly portrayed.

In order to demonstrate this somewhat novel contention, Dr. Harsha's uniform plan is, first to

name the station, telling whatever is known about it, either from the Bible, or other sources. The significance of the Hebrew term is then explained, and the principal places where this Hebrew word occurs in other passages are cited, with comments designed to exhibit the unity of use. This is invariably followed by a homiletic section intended to explicate and apply the idea latent or sub-latent in the Hebrew term, and to show its relation to the spiritual life of the Christian.

A few examples will display the method. The first station is 'Rameses.' This is taken to be from *ra*, 'evil,' and *masah*, 'to melt.' In Jud. xv. 14—margin—Samson's bonds 'melted from off his hands.' The word also means 'the washing away of evil.' Seven particulars are adduced in which the washing away of our sins in the blood of Christ is illustrated from pertinent passages. The second station, 'Succoth,' means 'booths,' and denotes 'the life of separateness' which follows immediately upon the washing away of our sins. 'Ethan' denotes 'wholeness' or 'perfection,' which affords occasion for a Bible reading on the Scripture doctrine of 'wholeness' or 'sincerity.' Between Hazeroth and Ezion-gaber, on the gulf of Aelana, there are seventeen stations, of which no mention is made elsewhere in the Bible, and of which nothing whatever is known. But by following the etymological clew, *Tao-li* may be got out of them with the greatest ease and with surprising success. For example '*rithmath*' means 'the place of bonds.' There are many incidents in the Book of Numbers not associated with places, and many places with no incidents. Dr. Harsha links the places to the incidents, and thus derives instruction from what looks like a barren wilderness of terminology. *Rithmath* is considered as the place to which the twelve spies

brought their report, thus bringing Israel into 'boudage' to fear. Even if the word denotes 'the place of Junipers' the evil report was like coals of Juniper which burn extremely. Ps. cxx. 4. Rimmon Parez means 'tribulation because of elevation,' and refers to the attack in their own strength by the Israelites on the Amorites and the Amalekites. The following station is 'libnah,' signifying 'whiteness' or frankincense,' and the words are shown to be elsewhere employed with reference to 'purity' and 'prayer.' 'Rissah' is 'the dropping of dew,' denoting refreshment through God's grace, with copious Biblical illustrations. In the conversation between Christian and Faithful on the way to Vanity Fair Bunyan makes the latter compare Talkative to an animal that cheweth the cud, but parteth not the hoof. 'He cheweth the cud, he seeketh knowledge; he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners; but as the hare, he retaineth the foot of the dog or bear, and therefore he is unclean.' To this Christian cautiously replies, 'You have spoken for aught I know the true Gospel sense of those texts.' Whether Dr. Harsha has gone beyond the bounds of sober exegesis or not is a matter on which we are incompetent to pass judgment. For aught we know he has given the 'Gospel sense of those texts.' His interesting little work would have been much more valuable if it had been furnished with an index, especially for texts. Insufficient credit is given to authors quoted, for example Ebers, from whom whole pages are extracted, while the name of the work cited is not even mentioned. Dr. Harsha's book is the result of a devout and a critical study of the Bible, and as such is worthy of commendation and of examination.

A. H. S.

## REVIEW.

*Union Version of the New Testament—The Gospels of St. Matthew and St. Mark. Easy Wên-li Translation. Tentative Edition. 1896.*

This version is published jointly by the British, American, and Scotch Bible Societies. The Preface is signed by Bishop Burdon, Dr. Graves, Rev. J. C. Gibson and Rev. J. W. Davis. By comparing Matthew with the version published in 1886 at St. Paul's College it is seen to be largely the work of Bishop Burdon who has introduced Shang-chu for God. So also Mark is understood to be largely the work of Rev. J. C. Gibson, and he has Shang-ti for God, while both have Shêng-shên for the Holy Spirit.

The proper names are adapted to the Canton pronunciation. Thus Abraham becomes 押拉函 Ap-laham. There is no doubt that the Canton finals are old, or that mandarin has dropped the finals and changed *m* to *n*. Yet it is only for about a fifteenth part of China that the proper names are to be remodelled. Will the Christians in the other fourteen parts of China care to change the names from what they have used hitherto?

The version is faithful, and reads smoothly. Yet why have we in Matthew 悔心 for repentance when before we have always had *hwei-kai* 改? The sense is incomplete. Why have we not the idea of change which *kai* expresses?

In the translation of behold! 看! *l'ê, l'êou, 視哉*, is sometimes used, but not uniformly. It is found, for example, in Matt. xxvi. 65, but not in Matt. iii. 16. China does not assimilate Semitic idioms. It seems useless to spend energy in forcing them into the language. In the fifth chapter of Matthew the effort is made in this version to say "blessed" at the beginning of the sentence. The words 福矣 occur eight times as in this posi-

tion. The gain by doing this is not worth the effort to force the native idiom. It is better to follow the usual system. Why so? Because spiritual truth in its effect on the reader's mind has nothing to do with grammar rules. What we wish to see is "the quick and powerful" influence of the word, as it is read, in changing the nature, elevating the faculties, and inspiring with reverence, faith and love. To attain this end foreign idioms are not required.

In this version there is much which resembles in style the Delegates' version. There is no better guide. The Delegates' version is unexceptionable in style and acceptable to the well informed Chinese reader. It is also faithful, while it is idiomatic.

The three versions called for might in no long time be complete if each company of translators would accept these views. We want progress. We do not want controversy. Let the Chinese well informed writer, sitting with the foreign translator, be allowed the full force of his opinion. Let us have the new Greek and Hebrew text. Let us have no forcing of idioms. Then the three versions might all be ready in from three to five years' time for the whole Bible.

J. EDKINS.

## REVIEW.

Annotated Bible.—A specimen of the Annotated Bible, compiled by the committee of seven appointed to prepare it, has been published. It is a tract of twenty leaves, containing a chapter each by Dr. Parker, Dr. Noyes, Dr. Muirhead, Dr. DuBose, Rev. C. H. Voskamp and Dr. Ross. It is of deep interest at this critical period in the history of the missions to know that annotation is steadily advancing. Dr. Parker in the 7th chapter of Matthew, says that the Golden Rule as



enunciated by Confucius, is silver, because it is negative, while as enunciated by Jesus, it is gold, because it is positive and negative. We ought not only not to injure others, but we ought to benefit them. In Dr. Muirhead's Annotated New Testament, published in 1879, with very good maps, he simply quotes the Confucian maxim first, and with a "but" states what Jesus commanded as being what the law and the prophets mean by their teaching on what is our duty to our neighbours. Would Dr. Parker object to add that since Jesus expressly says the Golden Rule is the old rule of the law and the prophets, that Confucius might have had it from Western Asia, from which country the old Chinese astronomy undoubtedly came? Dr. Parker quotes the passages in the Old Testament which teach our duty to our neighbour. Dr. Parker uses both Shên and Shang-ti for God.

In Mark, chapter 1, by Dr. Noyes, it may be noted that in describing Jerusalem he says: Jehovah in the temple of Jerusalem "placed His own name to manifest His glory." A sentence like 置己之名 is not plain to a Chinese reader. It greatly needs explanation. The Delegates' Version has 籲名之所, the place of calling upon my name. Dr. Bridgman and Dr. Culbertson have 致我名在彼\* in I Ki. 8. Bishop Schereschewsky in Deut. xiv. 23, has 他名居所之處. Both the Sept. and the Vulgate have "call upon," ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, *ut in eo nomen illius invocetur*, that his name may be there invoked. Will not Dr. Noyes reconsider the expression? The Hebrew word *shakken* is, make a home for. This is too literal for the reader, because name is an abstract noun. This causes the difficulty. Put Semitic idiom in the margin.

\* It is 置 in Neh. i. 9.

Would it not be a good rule to follow that in simple annotations everything be expressed in a strictly Chinese way?

Mr. Voskamp's explanation of chapter 1st of I Corinthians, reads very smoothly, and conveys much information in a small space, expressed rhythmically and agreeably.

Dr. DuBose in quoting Peter's expression, "As long as I am in this tabernacle," says nothing about the meaning. Will any Chinese reader, fresh to the Scriptures, perceive to what text Peter refers?

By comparing Dr. John's notes on Matthew with those of Dr. Parker I note that they are far briefer. The one is about half of the other. The subjects are differently treated. Dr. John is rhetorical and popular. The destruction to which the broad way leads is *ti-yü*. Life at the end of the narrow way is *ti'en-t'ang*. Dr. Parker is not so outspoken, and he quotes parallel passages. The scope differs. Dr. John's is for popular use. Dr. Parker's for the quiet student who will mark the logical order of the thoughts and compare Scripture with Scripture. Both kinds of comment are required at the present time.

J. EDKINS.

The Rev. D. C. McGillivray, of the Canadian Presbyterian Mission, Honan, has made an extensive and careful revision of Stent's Vocabulary, adding many new phrases and making corrections, so that the work is greatly increased in value. It is being printed at the Presbyterian Mission Press, and will appear in due time. This notice is given lest any one else may have begun a similar work; it having come to the knowledge of the writer that at least two others had already spent considerable time in similar labors.

Rev. H. M. Woods writes us as follows in regard to work on the Chinese Classics which he is preparing:—

"As you know, there are two views entertained by our missionary brethren on the subject of the Chinese Classics being taught in mission schools; some holding that they should be taught, others that they should not. Many of us feel the force of arguments adduced on both sides, and the object of the work I have now in hand is to try to remove objection, as far as it is possible to do so, to the teaching of the Classics, by giving an interpretation of the text from a Christian standpoint. The exposition of standard Chinese commentators is

followed, and will be generally given wherever it does not conflict with Christian truth; but it is the aim to correct whatever in the text and accepted Commentaries is contrary to Scripture, and give the true view of the matter under discussion from a Christian standpoint, with the reasons therefor from Scripture and from science.

Of course the Commentary must be as concise as possible, in order to meet the practical purpose for which it is designed, viz., use as a text-book by Chinese students."

We give this extract lest any one should be contemplating the same work. It will certainly prove a great desideratum when finished.

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## Editorial Comment.

MORE than ever China is presenting a piteous spectacle of how-not-to-do-it. Immediately after the war with France there was great talk of a grand trunk-line of railway from Peking to Hankow, and thence to Canton and Shanghai. Little came of it all except the expensive failure of the Hanyang Iron Works and the diminutive "sample" from Tientsin to Kai-ping. After the war with Japan reform and progress seemed to be in the very atmosphere, and everybody supposed something would now be done. Nearly three years have passed, and not even a beginning seems to have been made in the Hankow-Peking line, and affairs appear to be in a hopeless muddle. No one has the brains for so great an undertaking, or else cannot raise the money, or else is not to be trusted, or has so many enemies, and there are so many "memorials" against it that he is helpless.

Even the Shanghai-Woosung line, of less than a dozen miles, seems to be too much for Chinese officialdom, unexpected difficulties having arisen and unforeseen obstacles presenting themselves.

• • •  
Dr. H. GRATTAN GUINNESS, of London, is now on a visit to China in the interests of mission work. Dr. Guinness has long been an earnest worker at home, in the cause of missions, having founded and successfully conducted a Training Home where many young men have been prepared for the foreign field, several of whom are to be found in China. Already he has paid the penalty of his interest in missions by having a son and a daughter join the mission forces in China,—Mrs. Geraldine Guinness Taylor, and Dr. G. W. GUINNESS recently arrived. His visit to China will give him a new interest in the

work in this land, and the ties of kinship will draw his heart to China as never before. May it all result, on his return, in his helping to send forth still more laborers to this needy people.

\* \* \*

It is painful to note the condition of the treasuries of many of the home Boards, both in England and America. Whatever may have been the cause of lessened incomes, the matter may well engage the earnest prayers of the missionaries. Men are ready to go to foreign fields, but the money is not forthcoming to send or support them, and work on the field will have to be greatly curtailed and new and inviting fields remain unoccupied unless there is a great increase in contributions.

\* \* \*

Two years ago, when referring to the interest being awakened in foreign missions at home by the May meetings, we suggested the possibility of workers on the field holding special May meetings, when reports of each other's work could be heard and given. We still feel that with so much to learn, so much to be thankful for, and so much to pray for, helpful meetings could be held in various work centres.

\* \* \*

WHEN such meetings are held it would be a great gain to the missionary body if some one could be appointed to prepare a report from the notes individual speakers make use of. At any rate a summary could be prepared of the statistics presented. Such summaries and condensed reports are always welcome to the RECORDER columns. About three months ago a public meeting was held in Union Church, Shanghai, when reports of work were given by representative missionaries. The meeting was successful, but it might have had a wider influence had some echoes

gone further afield. Whilst conditions of work differ in different parts of the field, we can always benefit by the recital of each other's experiences, sympathise in mutual difficulties and be unitedly thankful for successes attained.

\* \* \*

THE addresses made by four bishops recently in Trinity Cathedral, were of great interest. The absence of Bishop Corfe, of Corea, led to his place being taken by the Bishop's Chaplain and Vicar-General, Rev. M. N. Trollope. From a statement he made it may be gathered that in his mission preaching by missionaries is postponed till they are thoroughly familiar with the language. This may render it necessary that the newly-arrived man should remain a learner till he has been in the country from five to seven years. Is it not much better to commence early with the fire of youthful zeal? The preacher should begin after eight months to deliver public addresses. He may hope to baptize converts after two years if this is done.

\* \* \*

BISHOP GRAVES described the large and attentive congregations gathered in Wu-chang and farther to the west after more than fifty years of persistent effort here in Kiangsu. Bishop Scott spoke of the growth of the mission of the Society for the Propagation of the Gospel in North-China from 100 converts, when he took over the charge from the Church Missionary Society, to the number of about nine hundred now on the communion roll. Bishop Cassels described the Szechuen mission, a recent offshoot from the Mid-China Bishopric. The gathering in of converts in that western province is very promising.

\* \* \*

LAST came Bishop Moule with pathos, sympathy, and the wide

knowledge which is the fruit of long experience. He regretted the absence of Bishop Burdon, who would have described the Fukien and Canton Missions. The success of the Foochow Mission has been phenomenal. The audience felt touched as the narrative proceeded and profoundly thankful that so much success has been granted to

the missions of the Church of England in China. The Bishops spoke from the reader's desk. The brief prayers and a Scripture lesson were selected for the occasion. The auditors and supporters of the Church of England missions felt deep interest in this missionary meeting held in the Cathedral.

## Missionary News.

### NATIONAL ANTI-OPIMUM LEAGUE.

Votes have been received from nearly all the local committees. Twenty-six different persons have been voted for for members of the Provisional Executive Committee of a National Anti-Opium League. The five receiving the highest number of votes are:—

Rev. H. C. BUBOSE, D.D.  
D. DUNCAN MAIN, M.B.  
W. H. PARK, M.D.  
Rev. G. L. MASON.  
" J. N. HAYES.

J. N. HAYES,  
*Sec., Soochow, A.-O. League.*

### SUMMARY OF STATISTICS FOR THE NORTH-CHINA MISSION, AMERICAN BOARD.

DECEMBER 31ST, 1896.

Stations, 7. Out-stations, 47.  
Ordained Missionaries, 17; un-  
ordained, 7. Ladies, married, 24;  
single, 17. Native Preachers, 37.  
Ordained Pastors, 3. Teachers, 34.  
Other Helpers, 44. Places for  
Stated Preaching, 65. Communi-  
cants, 2057. Of these, 766 are wo-  
men. Received during the year,  
264. Theological Seminary, 1, with  
17 pupils. Boys' Boarding-schools,  
6; pupils, 216. Do. for Girls, 5;  
pupils, 142. Common Schools, 32;

male pupils, 267; female, 163.  
Total under instruction, 1669. Pay-  
ments by the people (no foreign  
money included) (all sums in U. S.  
gold):—For Preaching, \$119.30.  
Buildings, etc., \$48.10. Schools,  
Tuition, etc., \$200.36. Missions,  
Home and Foreign, \$121.56. Miscel-  
laneous, \$109.06. Total Native  
Contributions, \$702.41.

A. H. S.,  
*Mission Secretary.*

### STATISTICS OF THE PARTICULAR SYNOD OF AMOY FOR 1896.

The fourth annual meeting of  
the Particular Synod of Amoy  
(English Presbyterian and Ameri-  
can Reformed Missions) convened  
at Amoy, March 16-18. From the  
statistical reports we gather the  
following facts:—

No. of Church Organizations	21
" " Church Buildings and Chapels...	94
" " Ordained Pastors	21
" " Children of the Churches	1353
" " Children baptized in 1896	133
" " received on Confession, 1896	*235

\* Of this number thirty-six were  
baptized children of the churches, i.e.,  
baptized in infancy and received into  
communion upon confession of faith.

Net Increase	...	116
No. of Church Membership		
(Communicants)	2550	
" " Suspensions	...	59
" " Inquirers...	...	2000
" " Schools	...	40
" " Scholars	...	788
Total Contributions	\$7706.07	

P. W. PITCHER.

Amoy, March 18th, 1897.

Rev. J. Macintyre writes from Hai-ching as follows:—I hope to leave to-morrow for Moukden, where our spring lectures are going on (junior students). I have Mencius, Book VI, and am to expound it in the light of Scripture and give at length the Scripture view of Human Nature. We shall probably have over 150 students. All our junior evangelists must attend.

The work very encouraging here, —crowded chapels, and enquirers now booked everywhere by the hundred. I have over 400 booked candidates to "my own hand." Not a colleague nor a soul to consult with, save my Chinese staff, and these yet raw. The movement is too big for us. North the baptisms are in batches of 120 and such like! I am not baptizing many; only some 50 since November last. I am afraid lest single-handed it might be quite beyond my power to educate and govern. For even our Protestant converts are getting into scandalous situations through the love of power usually credited to the R. C. only. A yellow flag with England and Jesus on it, gives all manner of immunities in out of the way places, and two big scandals are on just now. So it is not all gold that glitters.

ANNUAL MEETING OF THE METHODIST  
NEW CONNECTION MISSION, TIENTSIN.

Our annual meetings were held at Tientsin on March 22nd and

following days. Present: Revs. J. Robinson (in the chair), G. T. Candlin, J. Hinds, F. B. Turner and Drs. F. W. Marshall and W. A. Young. Rev. J. Innocent was present at the opening session, and spoke a few parting words before leaving for England. After the second day Mr. Robinson was prostrated with serious illness, and the subsequent meetings were presided over by Rev. G. T. Candlin.

This year for the first time we had the natives associated with us in discussing the condition and prospects of the church. The delegates from the various circuits came out well, and exhibited considerable debating power, and the meetings were a great success. Mr. Chang Chih-san, the tutor of the college, a man of well known and tried ability, was recommended for ordination, the arrangements for which being left in the hands of Revs. G. T. Candlin and F. B. Turner.

Reports were presented from each of the circuits, showing substantial progress. That from Tientsin referred to Hsing-chi, one of our stations on the Grand Canal, as giving special promise. For many years we have been sowing the seed at that place without much apparent results. But of late years the work has been spreading into the country villages around, and it would seem as if the reaping time had now come. The report from Shantung was also of an encouraging character. Several new openings, some of them of good promise, were reported. Four stations recently opened by our brethren of the American Methodist Mission, contiguous to our Ying-hsin work, were passed over to us; and the fraternal spirit which prompted the act was highly appreciated by all the brethren. The K'ai-p'ing work is no less interesting and encouraging, although carried on amid conditions anything but favourable in

missionary operations. The people in that district are rougher, but sturdier than those about Tientsin or Lao-ling, but when by the grace of God they are converted to Christianity they display no little force of character.

One or two of the places show but little progress, but the others are full of hearty and vigorous life. At Yung-p'ing Fu a new chapel has been secured, and the members there show commendable zeal and liberality; and a new opening not far distant from the city is well spoken of. An effort is made by Mr. Candlin to reach a large and influential and ever growing class at and around the mines at Tang-san, by teaching the English language, which is carried on without any cost to the mission.

The arrival of Dr. Young has been a great acquisition to our mission in Tang-san, and medical work there has been recommenced. The medical work in Lao-ling gains in popularity year by year, and its beneficent influence is felt far and wide. The numbers of patients for the last year are as follows: Out-patients, 10,297; in-patients, 354; visited at home and while itinerating, 812. Total, 11,463.

The Theological Committee's work involves a considerable amount of labour, but is done with great pains, and very efficiently. Six brethren having passed creditably their four years' course, were passed off probation; the one at the head of the list having gained 365 marks out of a possible 400. Five students from the Tientsin college were admitted as preachers on probation. One of these has finished his full term of five years; the others have only undergone four years' study; but owing to the pressing needs of the work they have had to be taken out earlier than would otherwise have been the case. Seven students were admitted into the college—four

from Shantung, one from Tientsin and two from K'ai-p'ing.

Our numbers stand thus: Chapels, 100; members, 1804; probationers 649; college, one, students, 14; day-schools, 36, scholars, 464. The membership shows an increase of 200, and the probationers an increase of 174 on last year's returns.

Votes of thanks were passed to the Chairman and to the friends who entertained; and we separated with prayers for the continual blessing of God.

JOHN HINDS.

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THE FOURTH ANNUAL CONVENTION OF  
THE UNITED SOCIETY OF CHRISTIAN  
ENDEAVOUR FOR CHINA.

Shanghai, June 5-8, 1897.

*Saturday, June Fifth.*

*Three p.m.*

UNION CHURCH.

Rev. Y. K. Yen, M.A., the President, in the chair.

*Opening Exercises.*

Address of Welcome, Rev. John Stevens, D.D., Lit. D.

Organization and Appointment of Committees.

*Conference.*

"How best to extend Christian Endeavour in China," introduced by Mr. Waung Vung-sz (王文思), of Shanghai (A. P.), followed by Rev. Tsang Pau-zu (張寶如), of Soochow (A. P.)

*Discussion.*

*Eight p.m.*

PRESBYTERIAN MISSION PRESS  
CHAPEL.

Annual Business Meeting.

Rev. Ernest Box in the chair.

The President's Address.

Reports of Officers and Committees.

Election of Officers.

*Sunday, June Sixth, a.m.*

Christian Endeavour Services in native churches.

*Three p.m.*

CHINESE THEATRE.

Annual Rally.

Rev. Y. K. Yen, M. A., in the chair.  
Addresses from Delegates and Reports from Christian Endeavour Societies throughout China.

*Six p.m.*

UNION CHURCH.

Annual Sermon in English.

*Monday, June Seventh, 9 a.m.*

LONDON MISSION CHAPEL.

Rev. Sz Tz-ping (史子彬), of Shanghai, in the chair.

*Devotional Conference.*

"The Personal and Private Min-

istry of the Gospel," introduced by Rev. Tsih Chi-yuin (戚啟運), of Ningpo (A. B.), followed by 張迎奎, of Hangchow (A. P.)

*Discussion.*

*Three p.m.*

METHODIST CHURCH, YUNAN ROAD.

Rev. J. L. Hendry in the chair.  
Farewell Meeting for Prayer and Praise.

—  
An offering will be taken at every meeting.

Each Christian Endeavour Society is expected to look after its own banner and badges.

Each church is expected to look after its own denominational delegates.

M. MELVIN,

*Convention Secretary.*

## Diary of Events in the Far East.

*April, 1897.*

5th.—Serious riot in Shanghai Foreign Settlement, resulting from a strike of the wheelbarrow coolies against the increase of the license fees imposed by the Municipal Council. Seven or eight hundred men, armed with bamboos, entered the British Concession, but were driven back into the French Concession by the police, aided by a number of foreigners. Affairs looking serious the volunteers were called out, naval parties were also landed, and kept on duty for forty-eight hours.

7th.—Public Meeting in the Astor Hall to protest against the action of the Municipal Council, who, after consultation with the Consular body and native officials, had agreed to postpone the enforcement of the additional tax until July 1st.

—The following Manila telegram regarding the rebellion in the Philippines has been received by the Spanish Consul-General, Sr. de Uriarte: "Yesterday the government forces captured San Fran-

cisco de Malabon (province of Cavite), where the directive centre of the rebellion was located. The insurgents suffered overwhelming losses; four hundred dead being found in the town only. On our own side we had one hundred and twenty wounded. This new victory is a great blow to the rebellion, the moral effect being so considerable that a great many insurgents are presenting themselves with their families."

—The *Peking and Tientsin Times* says:—"As a sign of appreciation of the help of foreigners which the Chinese sometimes show, it is pleasant to note that the Tsung-li Yamén has given to the Rev. Gilbert Reid an official endorsement of a plan which he had drawn up, including lecture hall, museum, library, etc. This endorsement was sent to Mr. Reid direct. In Mr. Reid's absence the Rev. Dr. Martin is to have charge of this work, and also to be editor of the *Hua Pei Yuen Pao*."

21st.—Special Meeting of Ratepayers in Shanghai to consider the action of



the Municipal Council in regard to the wheelbarrow tax. It was found necessary to acquiesce in the agreement of postponement made with the native officials; but the censure expressed by the ratepayers led to the resignation of the Municipal Council in a body.

22nd.—Reported famine in the province of Szechuan. We hear from Chungking that rice is over double its usual

price, and further east there is scarcely any to be had at any price, and the Chinese report the people of Kuei-fu and Wu-shan as eating their children when not living on clay and roots. A relief fund has been started in Shanghai by Szechuan traders. Up to date Tls. 14,020 has been received from Chinese and foreign merchants.

## Missionary Journal.

### MARRIAGES.

At Pao-ning, 1st March, Mr. C. F. E. DAVIS, to Miss N. ROBERTS, both of C. I. Mission.

At Shanghai, 13th March, Mr. G. F. WARD, to Miss E. FULLER, both of C. I. Mission.

At Tientsin, 17th March, Mr. M. BROOMHALL, B.A., to Miss F. CORDEROY, both of C. I. Mission.

At Hankow, 22nd March, Mr. LEWIS JONES, to Miss G. ARDERN.

At the Missionary Home, Shanghai, 15th April, DAVID EKVALL, to Miss HELEN GALBRAITH, both of Inter-Miss. Alliance.

### DEATHS.

At Ching-chou Fu, Shantung, on Feb. 16 and 18, STANFORD, aged 9½ years, and RUSSELL, aged 8 years, the dearly loved sons of Dr. and Mrs. J. R. WATSON, English Baptist Mission Hospital.

At Wan Hsien, 23rd April, Mr. A. J. OTLEY, of C. I. Mission, from typhoid fever.

### ARRIVALS.

At Shanghai, 4th April, Miss LYDIA MARTIN, from Australia, for China Inland Mission.

At Shanghai, 7th April, Mr. D. BARRATT, from Australia, for C. I. Mission.

At Shanghai, 8th April, Rev. and Mrs. J. PULLAR and Miss HOWIE, for Scotch U. P. Mission; also Miss McWILLIAMS, for Irish U. P. Mission, Manchuria.

At Shanghai, 11th April, Mrs. A. E. GLOVER and family, Misses EDITH HIGGS and L. BLACKMOLE, for C. I. Mission; Rev. G. B. FARTHING (returned) and Miss E. S. FOORD, for English Baptist Mission.

At Shanghai, 17th April, Rev. SPENCER LEWIS and wife (returned), Miss COLLIER (returned) and Miss GRACE

TODD, Am. Meth. Episc. Mission; also Rev. G. H. MALONE (returned) and wife, of I. M. A.

### DEPARTURES.

FROM Shanghai, 5th April, Rev. F. J. S. and Mrs. DYMOND and 2 children, Mr. and Mrs. G. McCONNELL, of C. I. Mission, for England; Rev. L. P. PEET and family, A. B. C. F. M., Foochow, also Master HENRY and Miss MARY WHITNEY, for U. S. A.

FROM Shanghai, 10th April, Dr. and Mrs. MILLAR WILSON and 2 children, Mr. and Mrs. H. W. HUNT, of C. I. Mission for England; Mr. and Mrs. MADSEN and 1 child, of C. I. Mission, for America; Dr. and Mrs. HODGE and child and Dr. ETHEL GOUGH, Wesleyan Mission; Mr. and Mrs. ARCHIBALD and family, Nat. Bible Society of Scotland.

FROM Shanghai, 17th April, Misses K. B. HAYNER, F. LLOYD, L. CARLEY and HATTREM, Mr. JAS. LAWSON, of C. I. Mission, for England; Rev. W. S. AMENT and family, A. B. C. F. M.; Miss WYATT, Mrs. W. F. WALKER and daughters, Misses E. E. GLOVER and RUTH PYKE, M. E. M.; Rev. and Mrs. W. B. HAMILTON and child, American Presbyterian Mission, for U. S. A.; Miss E. MILLIGAN, Rev. and Mrs. GEO. DOUGLAS and family, Dr. and Mrs. D. CHRISTIE and family, Scotch U. P. Mission, for Scotland.

FROM Shanghai, 22nd April, Mrs. E. SKÖLD and 6 children, of the Swedish Missionary Society; and Miss H. LINDGREN, of the Swedish Holiness Union, for Sweden.

FROM Shanghai, 24th April, Rev. and Mrs. T. J. ARNOLD and family, For. Christ. Mission, for England.

FROM Shanghai, 26th April, Dr. and Mrs. B. C. ATTERBURY and family, of the American Presbyterian Mission, for U. S. A.

